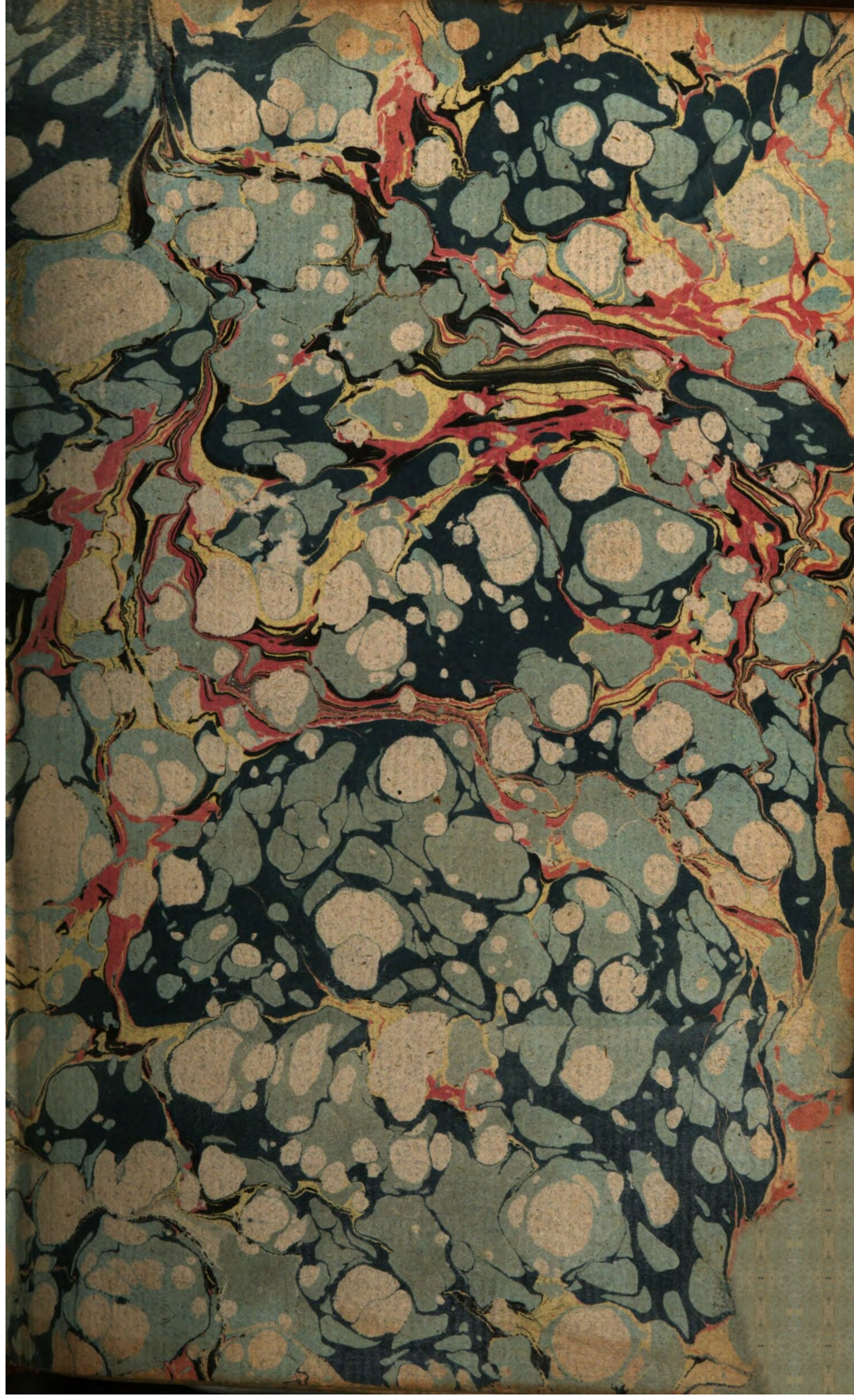








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L E T T E R S

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

Earl of *Chesterfield*,

T O

H I S S O N,

PHILIP STANHOPE, Esq;

Late Envoy Extraordinary at the Court of DRESDEN.

V O L. I.

LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE

EARL OF CHESTERFIELD

TO

HIS SON

PHILIP STANHOPE, ESQ.

Late Envoy Extraordinary at the Court of Dresden

VOLUME



PHILIP DORMER STANHOPE .
EARL OF CHESTERFIELD .

*From a painting by M^r Hoare, in the Possession of
M^{rs} Stanhope.*

LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

Earl of *Chesterfield*,

TO

H I S S O N,

PHILIP STANHOPE, Esq;

Late Envoy Extraordinary at the Court of DRESDEN:

TOGETHER WITH

SEVERAL OTHER PIECES

ON VARIOUS SUBJECTS.

PUBLISHED BY

Mrs. EUGENIA STANHOPE,

FROM THE ORIGINALS NOW IN HER POSSESSION.

IN FOUR VOLUMES.

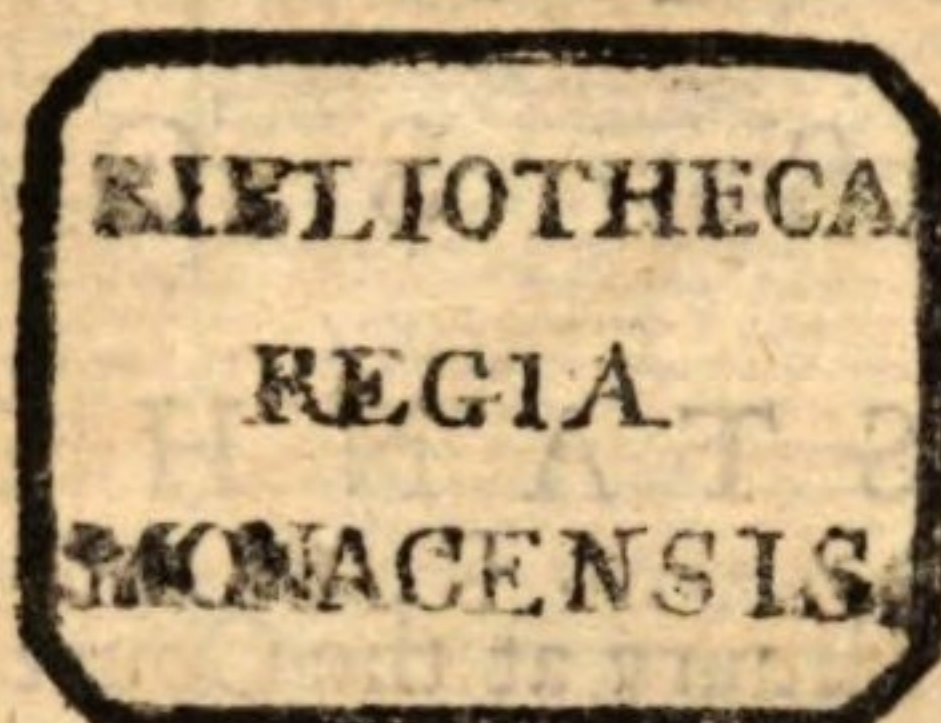
THE THIRD EDITION.

V O L. I.

L O N D O N:

Printed for J. DODSLEY in PALL-MALL.

M.DCC.LXXIV.



FROM THE ORIGINAL COPY IN HER POSSESSION
MRS. HENRIETTA STANHOPE

IN FOUR VOLUMES
THE THIRD EDITION

VOL. I
LONDON:
Printed for J. DODDSEY in Pall-Mall.

MDCCLXXIV.

TO THE RIGHT HONOURABLE THE
L O R D N O R T H,
FIRST LORD COMMISSIONER OF THE TREASURY,
CHANCELLOR OF THE EXCHEQUER,
CHANCELLOR OF THE UNIVERSITY OF OXFORD,
AND KNIGHT OF THE MOST NOBLE ORDER
OF THE GARTER.

MY LORD,

PRESUMING on the friendship
with which your Lordship honour-
ed me in the earlier part of our lives, the
remembrance of which I shall ever retain
with the most lively and real sentiments
of gratitude, under the sanction of your
name, I beg leave to introduce to the
world the following Letters.

I hope your Lordship's approbation of
a work, written by the late EARL of
CHESTERFIELD, on so important a sub-

ject as Education, will not fail to secure that of the Public: and I shall then feel myself happy in the assured merit of ushering into the world so useful a performance.

The usual style of Dedications would, I am confident, be unpleasing to your Lordship; and I therefore decline it. Merit so conspicuous as your's requires no panegyric. My only view in dedicating this work to your Lordship, is, that it may be a lasting memorial, how much, and how really the character of the Great Minister, united to that of the Virtuous Man, is respected by the disinterested and unprejudiced; and by none more than,

My LORD,

Your Lordship's most obedient,

And most humble Servant,

Golden Square:

March the 1st,

1774.

EUGENIA STANHOPE.

ADVERTISEMENT.

THE death of the late Earl of Chesterfield is so recent, his Family, his Character, and his Talents so well known, that it would be unnecessary to attempt any account of his Lordship's life. But, as these Letters will probably descend to posterity, it may not be improper to explain the general scope of them, and the reason that induced him to write on the subject of Education.

It is well known, that the late Earl of Chesterfield had a natural Son, whom he loved with the most unbounded affection, and whose Education was, for many years, the chief engagement of his life. After furnishing him with the most valuable treasures of ancient and modern Learning, to those acquisitions he was de-

firous of adding that knowledge of Men, and Things, which he himself had acquired by long and great experience. With this view were written the following Letters; which, the Reader will observe, begin with those dawnings of instruction adapted to the capacity of a Boy, and rising gradually by precepts and admonitions, calculated to direct and guard the age of incautious Youth, finish with the advice and knowledge requisite to form the Man, ambitious to shine as an accomplished Courtier, an Orator in the Senate, or a Minister at foreign Courts.

In order to effect these purposes, his Lordship, ever anxious to fix in his Son, a scrupulous adherence to the strictest Morality, appears to have thought it the first, and most indispensable object—to lay, in the earliest period of life, a firm foundation in good Principles and sound Religion. His next point was, to give him a perfect knowledge of the dead Languages, and all the different branches of solid Learning, by the study of the best ancient Authors; and also such a general idea of the Sciences as it is a disgrace to a gentleman, not to possess. The article of instruction with which he concludes

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cludes his System of Education, and which he more particularly enforces throughout the whole Work, is the study of that useful and extensive Science, the Knowledge of Mankind: in the course of which, appears the nicest investigation of the Human Heart, and the springs of Human Actions. From hence we find him induced to lay so great a stress on what are generally called Accomplishments, as most indispensably requisite to finish the amiable and brilliant part of a compleat character.

It would be unnecessary to expatiate on the merits of such a Work, executed by so great a Master. They cannot but be obvious to every person of sense; the more, as nothing of this sort has (I believe) ever been produced in the English language. The candour of the Public, to which these Letters appeal, will determine the amusement and instruction they afford. I flatter myself, they will be read with general satisfaction; as the principal, and by far the greater part of them, were written when the late Earl of Chesterfield was in the full vigour of his mind, and possessed all those qualifications for which he was so justly admired

mired in England, revered in Ireland, and esteemed wherever known.

Celebrated all over Europe for his superior Talents as an Epistolary writer, for the brilliancy of his Wit, and the solidity of his extensive Knowledge, will it be thought too presumptuous to assert, that he exerted all those faculties to their utmost, upon his favourite subject — Education? And that, in order to form the Mind of a darling Son, he even exhausted those powers which he was so universally allowed to possess?

I do not doubt but those who were much connected with the Author, during that series of years in which he wrote the following Letters, will be ready to vouch the truth of the above assertion. What I can, and do ascertain is, the Authenticity of this Publication; which comprises not a single line, that is not the late Earl of Chesterfield's.

Some, perhaps, may be of opinion, that the first letters in this collection, intended for the instruction of a child, then under seven years of age, were too trifling to merit publication.

They are, however, inserted by the advice of several gentlemen of learning, and real judgment; who considered the whole as absolutely necessary, to form a compleat system of Education. And, indeed, the Reader will find his Lordship repeatedly telling his Son, that his affection for him makes him look upon no instruction, which may be of service to him, as too trifling or too low; I, therefore, did not think myself authorized to suppress what, to so experienced a man, appeared requisite to the completion of his undertaking. And, upon this point, I may appeal more particularly to those, who, being fathers themselves, know how to value instructions, of which their tenderness and anxiety for their children, will undoubtedly make them feel the necessity. The instructions scattered throughout those Letters, are happily calculated,

“To teach the young idea how to shoot;”

To form and enlighten the infant mind, upon its first opening, and prepare it to receive the early impressions of learning, and of morality. Of these, many entire letters, and some parts of others, are lost; which, considering the
tender

tender years of Mr. Stanhope, at that time, cannot be a matter of surprise, but will always be one of regret. Wherever a complete sense could be made out, I have ventured to give the fragment.

To each of the French letters, throughout the work, an English translation is annexed: in which I have endeavoured to adhere, as much as possible, to the sense of the original: I wish the attempt may have proved successful.

As to those Repetitions, which sometimes occur, that many may esteem Inaccuracies, and think they had been better retrenched: they are so varied, and their significancy thrown into such, and so many different lights, that they could not be altered without mutilating the work. In the course of which, the Reader will also observe his Lordship often expressly declaring, that such repetitions are purposely intended, to inculcate his instructions more forcibly. So good a reason urged by the author for using them, made me think it indispensably requisite not to deviate from the original.

The

The Letters written from the time that Mr. Stanhope was employed as one of his Majesty's Ministers abroad, although not relative to Education, yet as they continue the series of Lord Chesterfield's Letters to his Son, and discover his sentiments on various interesting subjects, of public as well as private concern, it is presumed they cannot fail of being acceptable to the Public. To these are added some few detached pieces, which the Reader will find at the end of the fourth volume. The *Originals* of those, as well as of *all* the Letters, are in my possession, in the late Earl of Chesterfield's hand-writing, and sealed with his own seal.

I beg leave to add, that if the following work proves of as much utility to the Youth of these Kingdoms, as the Letters were to the person for whose immediate instruction they were written, my utmost wishes will be gratified; and I shall esteem myself happy in reflecting, that, though a Woman, I have had the most real of all satisfactions,—that of being of some use to my Country.

Postscript

POSTSCRIPT TO THE ADVERTISEMENT.

THE favourable manner, in which the following work has been generally received by the Public, hath induced the Editor to offer a reflection or two, in answer to certain objections, that have by some, perhaps with too much severity, been urged against it.

It hath been objected, that the Earl of Chesterfield entertained too unfavourable an opinion of mankind; that consequently some of his precepts and instructions are calculated to inspire distrust, and an artful conduct. Admitting this accusation as ever so just, I am much afraid, that the more we know the World, the less apt we shall be to reprehend such an overprudence in this respect: for Youth, naturally unsuspecting, unguarded in their conduct, and unhackneyed in the World, seldom fail to become the prey of designing and experienced minds. We see, however, throughout the work, the noble Author invariably adhering to the maxim, “Stop short of *simulation* and of “*falsehood*.” We find him consistently strenuous in recommending the observance of the strictest

strictest morality, and the conservation of an indelible purity of character: as must appear to every one, who reads the Letters with any degree of attention.

With regard to another objection, which some Ladies with sincerity, and others affectedly make, to a recommendation, as they term it, of gallantry with married women; some allowances Candour will make for what “*one Man of the World,*” to use his Lordship’s own words, “*writes to another.*” And this reflection will receive additional weight, from considering that Mr. Stanhope was then in a country, where the greatest *appearances* of gallantry are frequently unattended with any criminality; at least, with as little, as in those, where more outward reserve is practised.

But, as may be abundantly collected, his Lordship had other motives for such recommendation of an attachment to women of fashion, than a mere sacrifice to pleasure. He presumed his Son might thereby be domesticated in the best foreign companies, and consequently acquire their language, and attain a thorough knowledge of their manners, customs, and whatever

whatever else might be of use to him. Most particularly was this advice intended, to give him a detestation for the company of that degrading class of women, who are gained by interested motives; and whom he looked on as the perdition of those young men that unfortunately attach themselves to them.

Such were undoubtedly Lord Chesterfield's views, in recommending attachments of a more elevated sort; and though this cannot be justified according to the strict rules of religion, yet, considering his motives, and the usage of the countries in which his Son then resided, my fair countrywomen will, I trust, in Candour excuse, what in Strictness, perhaps, they cannot justify: and, wrapping themselves up in the cloak of their own innocence, will learn to pity those, who live in more dissipated Regions; and, happy in these Realms of virtue, bid defiance to looser, much looser pens, than that of the Earl of Chesterfield.

L O R D

LORD CHESTERFIELD's

LETTERS.

LETTER I*.

ON me dit, Monsieur ! que vous vous disposez à voïager, et que vous débutez par la Hollande. De sorte que j'ai crû de mon devoir, de vous souhaiter un bon voïage, et des vents favorables. Vous aurez la bonté, j'espere, de me faire part de vôtre arrivée à la Haye, et si après cela, dans le cours de vos voïages, vous faites quelques remarques curieuses, vous voudrez bien, me les communiquer.

La Hollande, où vous allez, est de beaucoup, la plus belle, et la plus riche des Sept Provinces-Unies, qui toutes ensemble, forment la République. Les autres sont celles de Gueldres, Zélande, Frise, Utrecht, Groningue, et Over-

* Cette Lettre est un pur badinage, Mr. Stanhope aïant fait un voïage en Hollande à l'age d'environ cinq ans.

Yssel. Les Sept Provinces composent, ce qu'on appelle, les Etats Généraux des Provinces-Unies, et font une République très puissante, et très considérable.

Une République, au reste, veut dire un gouvernement tout-à-fait libre, où il n'y a point de Roi. La Haye, où vous irez d'abord, est le plus beau village du monde, car ce n'est pas une ville. La ville d'Amsterdam, censée la capitale des Provinces-Unies, est très belle, et très riche. Il y a encore plusieurs villes fort considérables en Hollande, comme Dordrecht, Haerlem, Leyde, Delft, Rotterdam, &c. Vous verrez par toute la Hollande, une extrême propreté : les rues mêmes, y sont plus propres que nos maisons ne le sont ici. La Hollande fait un très grand commerce, surtout à la Chine, au Japon, et au reste des Indes Orientales.

Voici bien des fêtes de suite, que vous allez avoir, profitez-en, divertissez vous bien, et à votre retour, il faudra regagner le tems perdu, en apprenant mieux que jamais. Adieu.

TRANSLATION *.

I AM told, Sir, you are preparing to travel, and that you begin by Holland; I therefore thought it my duty to wish you a prosperous jour-

* This Letter is a mere pleasantry, Mr. Stanhope having been carried to Holland when he was but about five years of age.

ney, and favourable winds. I hope you will be so good as to acquaint me with your arrival at the Hague; and if, in the course of your travels, you should make any curious observations, be so kind to communicate them to me.

Holland, where you are going, is, by far, the finest and richest of the Seven United Provinces, which, altogether, form the Republic. The other Provinces are, Guelderland, Zealand, Friesland, Utrecht, Groningen, and Overijssel; these Seven provinces form what is called the States General of the United Provinces: this is a very powerful, and a very considerable Republic. I must tell you, that a Republic is a free State, without any King. You will go first to the Hague, which is the most beautiful village in the world; for it is not a town. Amsterdam, reckoned the capital of the United Provinces, is a very fine, rich city; there are, besides, in Holland, several considerable towns, such as Dort, Haerlem, Leyden, Delft, and Rotterdam.

You will observe, throughout Holland, the greatest cleanliness; the very streets are cleaner than our houses are here. Holland carries on a very great trade, particularly to China, Japan, and all over the East Indies.

You are going to have a great many holidays all together; make the best use of them, by diverting yourself well. At your return hither, you must regain the lost time, by learning better than ever. Adieu.

L E T T E R II.

MON CHER ENFANT,

A Illeworth.

COMME, avec le tems, vous lirez les anciens Poëtes Grecs et Latins, il est bon d'avoir premièrement quelque teinture des fondemens de la poësie, et de savoir en general, les histoires auxquelles les Poëtes font le plus souvent allusion. Vous avez déjà lû l'Histoire Poëtique, et j'espere que vous vous en souvenez : vous y aurez trouvé celle des Dieux, et des Déeses, dont les Poëtes parlent à tous momens. Même les Poëtes modernes, c'est à dire, les Poëtes d'aujourd'hui, ont aussi adopté toutes ces histoires des Anciens. Par exemple ; un Poëte Anglois ou François, invoque au commencement de son ouvrage, Apollon le Dieu des vers, il invoque aussi les neuf-Muses, qui sont les Déeses de la Poësie, il les prie de lui être propices ou favorables, et de lui inspirer leur génie. C'est pourquoi je vous envoie ici l'histoire d'Apollon, et celle des neuf-Muses, ou neuf-Sœurs, comme on les nomme souvent. Apollon est aussi quelquefois appelé le Dieu du Parnasse, parceque le Parnasse est une montagne, sur laquelle on suppose qu'il est fréquemment.

C'est un beau talent que de bien faire des vers ; et j'espere que vous l'aurez, car comme il est bien plus difficile d'exprimer ses pensées en vers qu'en prose, il y a d'autant plus de gloire à le faire. Adieu.

TRANS-

TRANSLATION.

Hleworth.

MY DEAR CHILD,

AS you will, in time, read the ancient Greek and Latin Poets, it is proper that you should first have some notion of the foundation of poetry, and a general knowledge of those stories to which Poets most commonly allude. You have already read the Poetical History, and I hope you remember it. You will have found there the histories of Gods and Goddeffes, whom the Poets are continually mentioning. Even modern Poets (that is to say, those of the present times) have adopted all the histories of the ancient ones.

For example; an English or a French Poet, at the beginning of his work, invokes Apollo, the God of Poetry; he also invokes the nine Muses, who are the Goddeffes of Poetry. He intreats them to be propitious, or favourable; and to inspire him with their genius. For this reason, I here send you the history of Apollo, and that of the nine Muses, or nine Sisters, as they are frequently called. Apollo is also often named the God of Parnassus; because he is supposed to be frequently upon a mountain, called Parnassus.

The making verses well, is an agreeable talent, which I hope you will be possessed of; for, as

it is more difficult to express one's thoughts in verse, than in prose, the being capable of doing it is more glorious. Adieu.

L E T T E R III.

APOLLON étoit fils de Jupiter et de Latone, qui accoucha de lui et de Diane, en même tems, dans l'île de Délos. Il est le Dieu du Jour, et alors il s'appelle ordinairement Phœbus. Il est aussi le Dieu de la Poësie, et de la Musique; comme tel il est représenté avec une lyre à la main, qui est une espece de harpe. Il avoit un fameux temple à Delphes, où il rendoit des Oracles, c'est-à-dire, où il prédisoit l'avenir. Les Poëtes l'invoquent souvent pour les animer de son feu, afin de chanter dignement les louanges des Dieux et des Hommes.

Les neuf-Muses étoient filles de Jupiter, et de la Déesse Mnemosyne, c'est à dire la Déesse de la Mémoire; pour marquer que la mémoire est nécessaire aux arts, et aux sciences.

Elles appellent, Clio, Euterpe, Polymnie, Thalie, Melpomene, Terpsichore, Uranie, Calliope, Erato. Elles sont les Déeses de la Poësie, de l'Histoire, de la Musique, et de tous les arts, et les

les sciences. Les Poëtes ont représenté les neuf-Muses fort jeunes, et fort belles, ornées de guirlandes de fleurs.

Les montagnes où elles demeurent, sont le Parnasse, l'Hélicon, et le Pinde. Elles ont aussi deux célèbres fontaines, qui s'appellent, Hipocrene, et Castalie. Les Poëtes, en les invoquant, les prient de quitter, pour un moment, le Parnasse, et l'Hipocrene, pour venir à leur secours et leur inspirer des vers.

Le Pégase est le cheval poétique, dont les Poëtes font souvent mention : il a des ailes aux pieds. Il donna un coup de pied contre le mont Hélicon, et en fit sortir la fontaine d'Hipocrene. Quand un Poëte est à faire des vers, on dit, qu'il est monté sur son Pégase.

TRANSLATION.

APOLLO was son of Jupiter and Latona, who was delivered of him and Diana in the island of Delos. He is God of the Sun, and thence generally is called Phebus. He is also the God of Poetry and of Music, in which character he is represented with a lyre in his hand. That instrument is a kind of harp. There was a famous temple at Delphos, dedicated to Apollo ; where he pronounced Oracles ; that is to say, foretold what is to happen. He is often invoked by Poets, to

animate them with his fire, that they may be inspired to celebrate the praises of Gods and of Men.

The nine Muses were daughters of Jupiter, and of the Goddess Mnemosyne; that is to say, the Goddess of Memory; to shew that Memory is necessary to arts and sciences. They are called Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, Calliope. They are the Goddesses of Poetry, History, Music, and of all arts and sciences. The nine Muses are represented by Poets as very young, very handsome, and adorned with garlands of flowers. The mountains which they inhabit are called Parnassus, Helicon, and Pindus. There are also two celebrated fountains which belong to them, named Hippocrene, and Castalia. Poets, in their invocations, desire them to quit for a moment their Parnassus, and Hippocrene, that they may assist them with their inspiration to make verses.

Pegasus, the poetic horse, often mentioned by Poets, has wings to his feet. He gave a kick against Mount Helicon, and the fountain of Hippocrene immediately sprang out. When a Poet is making verses, it is sometimes said, he is mounted upon his Pegasus*.

* This expression is more a French than an English one.

L E T T E R IV.

A Isleworth, 19 Juin, 1738.

VOUS êtes le meilleur garçon du monde, et votre dernière traduction vaut encore mieux que la première. Voilà justement ce qu'il faut, se perfectionner de plus en plus tous les jours ; si vous continuez de la sorte, quoique je vous aime déjà beaucoup, je vous en aimerai bien d'avantage, et même si vous apprenez bien, et devenez favant, vous serez aimé, et recherché de tout le monde : au lieu qu'on méprise, et qu'on évite les ignorans. Pour n'être pas ignorant moi-même, je lis beaucoup, j'ai lû l'autre jour l'histoire de Didon, que je m'en vais vous conter.

Didon étoit fille de Belus, Roi de Tyr, et fut mariée à Sichée qu'elle aimoit beaucoup ; mais comme ce Sichée avoit de grandes richesses, Pygmalion, frère de Didon, le fit tuer, et les lui vola. Didon, qui craignoit que son frère ne la tuât aussi, s'enfuit, et se sauva en Afrique, où elle bâtit la belle ville de Carthage. Or il arriva, que, dans ce tems là, Enée se sauva aussi de la ville de Troye, qui avoit été prise et brulée par les Grecs ; et comme il faisoit voile vers l'Italie avec plusieurs autres Troyens, il fut jetté par la tempête, sur les côtes d'Afrique, et aborda à Carthage. Didon le reçut fort honnêtement, et lui permit de rester jusques à ce qu'il eut radoubé sa flotte ; mais malheureusement

reusement pour elle, elle en devint amoureuse ; Enée, comme vous pouvez croire, ne fut pas cruel, de sorte que l'affaire fut bientôt faite. Quand les vaisseaux furent prêts, Enée voulut partir pour l'Italie, où les Dieux l'envoïoient pour être le fondateur de Rome ; mais Didon, qui ne vouloit point qu'il s'en allât, lui reprochoit son ingratitude, et les faveurs qu'elle lui avoit accordées. Mais n'importe, il se fauve de nuit, la quitte, et se met en mer. La pauvre Didon, au desespoir d'être ainsi abandonnée par un homme qu'elle aimoit tant, fit allumer un grand feu, s'y jetta, et mourut de la sorte. Quand vous serez plus grand, vous lirez toute cette histoire en Latin, dans Virgile, qui en a fait un fort beau poëme, qui s'appelle l'Enéide.

Si vous abandonniez Miss Pinkerton, pour Miss Williams, croïez vous qu'elle feroit la même chose ? Adieu, mon cher.

On a fait une jolie Epigramme au sujet de Didon, que je vous envoïe, et que vous apprendrez facilement par-cœur.

Pauvre Didon ! où t'a réduite

De tes Maris le triste sort ?

L'un en mourant cause ta fuite,

L'autre en fuïant cause ta mort.

TRANSLATION.

YOU are the best boy in the world, and your last translation is still better than the former. This is just as it ought to be, to improve every day more and more. Although I now love you dearly, if you continue to go on so, I shall love you still more tenderly: if you improve and grow learned, every one will be fond of you, and desirous of your company; whereas ignorant people are shunned and despised. In order that I may not be ignorant myself, I read a great deal. The other day, I went through the history of Dido, which I will now tell you.

Dido was daughter of Belus, King of Tyre, and was married to Sicheus, whom she dearly loved. But as Sicheus had immense riches, Pygmalion, Dido's brother, had him put to death, and seized his treasures. Dido, fearful lest her brother might kill her too, fled to Africa, where she built the fine city of Carthage. Now it happened, that just about the same time, Eneas also fled from the city of Troy, which had been taken and burnt by the Greeks; and as he was going, with many other Trojans, in his ships, to Italy, he was thrown, by a storm, upon the coast of Africa, and landed at Carthage. Dido received him very kindly, and gave him leave to stay till he had refitted his fleet: but, unfortunately for her, she became in love

2 with

with him. Eneas (as you may easily believe) was not cruel; so that matters were soon settled. When the ships were ready, Eneas wanted to set sail for Italy, to which the Gods had ordered him, that he might be the founder of Rome; but Dido opposed his departure, and reproached him with ingratitude, and the favours he had received. However he left her, ran off in the night, and put to sea. Poor Dido, in despair at being abandoned by the man she loved, had a great pile of wood set on fire, threw herself into the flames, and was burnt to death. When you are older, you will read all this story in Latin, written by Virgil; who has made a fine poem of it, called the Eneid. If you should abandon Miss Pinkerton, for Miss Williams, do you think she would do the same? Adieu, my dear! I send you a very pretty Epigram upon the subject of Dido; you may easily learn it by heart.

Infelix Dido! nulli benè nupta marito,

Hoc pereunte fugis, hoc fugiente peris.

L E T T E R V.

JE vous ai dit, mon cher, que je vous enverrois quelques histoires pour vous amuser: je vous envoie donc à présent celle du Siège de Troye, qui est divertissante, et sur laquelle, Homère,

mère, un ancien Poëte Grec, a fait le plus beau Poëme Epique qui ait jamais été. Par parenthèse, un Poëme Epique est un long poëme sur quelque grand événement, ou sur les actions de quelque grand homme.

Le siege de Troye est si célèbre pour avoir duré dix ans, et à cause du grand nombre de Héros qui y ont été, qu'il ne faut nullement l'ignorer. Quand vous serez plus grand, vous le lirez dans le Grec d'Homère.

Adieu ! vous êtes le meilleur enfant du monde.

Je vous renvoie votre lettre corrigée, car quoiqu'il n'y eut que peu de fautes, il est pourtant bon que vous les sachiez.

TRANSLATION.

ITold you, my dear, that I would send you some stories to amuse you ; I therefore now give you the History of the Siege of Troy, which is very entertaining. Homer, an ancient Greek Poet, has wrote upon this subject the finest Epic Poem that ever was. By the way, you are to know, that an Epic Poem is a long poem upon some great event, or upon the actions of some great man.

The siege of Troy is so very famous, for having lasted ten years, and also upon account of the great number of Heroes who were there, that one must by no means be ignorant of such an event.

When

When you are older, you will read it all in the Greek of Homer.

Adieu ! you are the best child in the world.

I return you your letter corrected ; for though it had but few faults, it is however proper that you should know them.

LETTER VI.

La cause de la guerre entre les Grecs, et les Troyens, et du siege et de la prise de Troye.

LA paix régnoit dans le ciel, et les Dieux et les Déeses jouïssent d'une parfaite tranquillité ; ce qui donnoit du chagrin à la Déesse Discorde, qui n'aime que le trouble, et les querelles. Elle résolut donc de les broüiller, et pour parvenir à son but, elle jetta parmi les Déeses une Pomme d'or, sur laquelle ces paroles étoient écrites, *à la plus belle*. Voilà d'abord chacune des Déeses qui se disoit la plus belle, et qui vouloit avoir la Pomme, car la beauté est une affaire bien sensible aux Déeses, aussi bien qu'aux Dames. La dispute fut principalement entre Junon femme de Jupiter, Venus la Déesse de l'Amour, et Pallas Déesse des Arts et des Sciences. A-la-fin elles convinrent de s'en rapporter à un berger nommé Paris, qui païssoit des troupeaux sur le Mont *Ida* ;
mais

mais qui étoit véritablement le fils de Priam Roi de Troye. Elles parurent donc toutes trois nues devant Paris, car pour bien juger, il faut tout voir. Junon lui offrit les grandeurs du monde, s'il vouloit décider en sa faveur; Pallas lui offrit les arts et les sciences; mais Venus qui lui promit la plus belle femme du monde, l'emporta, et il lui donna la Pomme.

Vous pouvez bien croire à quel point Venus étoit contente, et combien Junon et Pallas étoient courroucées. Venus donc, pour lui tenir parole, lui dit d'aller en Grece chez Ménélas, dont la femme qui s'appelloit Héléne deviendrait amoureuse de lui. Il y alla, et Ménélas le reçut chez lui fort honnêtement; mais peu de tems après Héléne s'enfuit avec Paris, qui la mena à Troye. Ménélas irrité de cet outrage, s'en plaignit à son frere Agamemnon Roi de Mycènes, qui engagea les Grecs à venger cet affront. On envoya donc des Ambassadeurs à Troye, pour demander qu'on rendit Héléne à son mari, et en cas de refus, pour déclarer la guerre. Paris refusa de la rendre, sur quoi la guerre fut déclarée, qui dura dix ans, et dont je vous enverrai bientôt l'histoire.

TRANSLATION.

Cause of the War between the Greeks and Trojans,
and of the besieging and taking of Troy.

H EAVEN and Earth were at peace, and the Gods and Goddeses enjoyed the most perfect tranquillity : When the Goddess Discord, who delights in confusion and quarrels, displeased at this universal calm, resolved to excite dissension. In order to effect this, she threw among the Goddeses a golden Apple, upon which these words were written, " To the fairest." Immediately each of the Goddeses wanted to have the Apple, and each said she was the handsomest ; for Goddeses are as anxious about their beauty, as mere mortal ladies. The strife was, however, more particularly between Juno, the wife of Jupiter ; Venus, the Goddess of Love ; and Pallas, the Goddess of Arts and Sciences. At length they agreed to be judged by a shepherd, named Paris, who fed his flocks upon Mount Ida, and was, however, son to Priam, King of Troy. They appeared all three before Paris, and quite naked ; for, in order to judge critically, and to determine equitably, it is requisite that all should be seen. Juno offered him the grandeurs of the world, if he would decide in her favour ; Pallas promised him arts and sciences ; but Venus, who tempted him

him with the most beautiful woman in the universe, prevailed, and he gave her the Apple.

You may easily imagine how glad Venus was, and how angry Juno and Pallas were. Venus, in order to perform her promise, ordered him to go to Menelaüs's, in Greece, whose wife, named Helena, would fall in love with him: accordingly he went, and was kindly entertained by Menelaüs; but, soon after, Paris ran away with Helena, and carried her off to Troy. Menelaüs, irritated at this injurious breach of hospitality, complained to his brother Agamemnon, King of Mycenæ, who engaged the Greeks to avenge the affront. Embassadors were sent to Troy, to demand the restitution of Helena, and, in case of a denial, to declare war. Paris refused to restore her; upon which war was proclaimed. It lasted ten years. I shall very soon send you the history of it.

L E T T E R VII.

A Isleworth, ce 30 Juin, 1738.

JE vous envoie à cette heure, mon Cher! une histoire fort en abrégé, du siège de Troye, ou vous verrez que les Troyens étoient justement punis de l'injustice de Paris, qu'ils soutenoient.

Je vous enverrai bientôt aussi, les histoires de
 VOL. I. C plusieurs

plusieurs des Rois et des Héros, qui étoient dans l'armée des Grecs, et qui méritent d'être suës. J'aurois dû vous avoir dit que la ville de Troye étoit en Asie, et que la Grèce étoit un país de l'Europe, qui est à présent sous le Turc, et fait partie de ce qu'on appelle Turquie en Europe.

De la maniere que vous y allez, vous ferez bien savant avec le tems, et je crains même que bientôt vous n'en sachiez plus que moi. Je vous le pardonnerai pourtant, et je serai fort content de passer pour un ignorant en comparaison de vous. Adieu.

Histoire du Siège de TROYE.

Les Troyens aiant donc refusé de rendre Héléne à son Mari ; les Grecs leur déclarèrent la guerre. Or il y avoit en Grèce un grand nombre de Rois, qui fournirent leurs troupes, et qui allèrent en personne à cette guerre ; mais comme il falloit que quelqu'un commandât en Chef, ils convinrent tous, de donner le commandement à Agamemnon, Roi de Mycènes, et frere de Ménélas le mari d'Héléne.

Ils s'embarquerent donc pour Troye, mais les vents étant contraires ils furent arrêtés à Aulis et n'en pouvoient pas sortir. Surquoi le Prêtre Calchas déclara que c'étoit la Déesse Diane qui envoïoit ces vents contraires et qui les continueroit jusques à ce qu' Iphigénie la fille d'Agamemnon lui eut été immolée. Agamemnon obéit, et envoïa

voïa chercher Iphigénie, mais dans l'instant qu'on alloit la sacrifier, Diane mit une Biche à sa place, et enleva Iphigénie à Tauros, où elle la fit sa Prê-tresse.

Après ceci le vent devint favorable, et ils allerent à Troye, où ils débarquerent, et en firent le siege. Mais les Troyens se défendirent si bien, que le siege dura dix ans, et les Grecs voïant qu'ils ne pouvoient pas prendre la ville par force, eurent recours à la ruse. Ils firent, donc, faire un grand Cheval de bois, et mirent dans le ventre de ce Cheval bon nombre de soldats bien armés, et après cela firent semblant de se retirer à leurs vaisseaux, et d'abandonner le siege. Les Troyens donnerent dans le panneau, et firent entrer ce Cheval dans la ville; ce qui leur couta cher, car au milieu de la nuit ces hommes sortirent du Cheval, mirent le feu à la ville, en ouvrirent les portes, et firent entrer l'armée des Grecs, qui revinrent, saccagèrent la ville, et tuèrent tous les habitans, excepté un fort petit nombre qui échappèrent par la fuite, parmi lesquels étoit Enée dont je vous ai déjà parlé, qui se sauva avec son père Anchise, qu'il portoit sur ses épaules parce qu'il étoit vieux, et son fils Ascagne qu'il menoit par la main, parce qu'il étoit jeune.

Histoire d'A J A X.

Ajax, un des plus vaillans Grecs qui furent au

siège de Troye, étoit fils de Télamon, Prince de Salamine. Après qu' Achille fut tué, il prétendit que ses armes lui appartenoient comme son plus proche parent. Mais Ulysse les lui disputa, et les emporta; surquoi Ajax devint fou, et tuoit tous les moutons qu'il trouvoit, croïant que c'étoient des Grecs. A la fin il se tua lui même.

Histoire de N E S T O R.

Nestor étoit le plus vieux et le plus sage de tous les Grecs qui se trouvoient au siège de Troye. Il avoit plus de trois cents ans, de sorte que tant à cause de son expérience, que de sa sagesse, l'armée Grecque étoit gouvernée par ses Conseils. On dit même aujourd'hui d'un homme qui est fort vieux et fort sage, c'est un Nestor.

L'Histoire d'U L Y S S E.

Ulysse autre Prince qui alla au siège de Troye, étoit Roi d'Ithaque, et fils de Laërte. Sa femme se nommoit Pénélope, dont il étoit si amoureux, qu'il ne vouloit pas la quitter, pour aller au siège de Troye; de sorte qu'il contrefit l'insensé pour en être dispensé, mais il fut découvert et obligé d'y aller. C'étoit le plus fin et le plus adroit de tous les Grecs. Pendant les dix années qu'il fut au siège de Troye, sa femme Pénélope eut plusieurs amans, mais elle n'en écouta aucun, si bien qu'à
présent

present même, quand on veut louer une femme pour sa chasteté on dit *c'est une Pénélope*.

Il fut plusieurs années, après que Troye fut brûlée, avant que d'arriver chez lui, à cause des tempêtes, et autres accidens qui lui survinrent dans son voiage. Les voïages d'Ulyssé sont le sujet d'un beau poëme, qu'Homère a fait en Grec et qui s'appelle l'Odyssée. Ulyssé avoit un fils nommé Télémaque.

Du côté des Troyens il y avoit aussi des personnages très illustres : Leur Roi Priam qui étoit fort vieux avoit eu cinquante enfans de sa femme Hécube. Quand Troye fut prise, il fut tué par Pyrrhus le fils d'Achille. Hécube fut la captive d'Ulyssé.

Histoire d'HECTOR.

Hector étoit fils de Priam, et le plus brave des Troyens ; sa femme se nommoit Andromaque, et il avoit un fils qui s'appelloit Astyanax. Il voulut se battre contre Achille qui le tua, et puis fort brutalement, l'attacha à son Char, et le traina en triomphe, autour des murailles de Troye.

Quand la ville fut prise, sa femme Andromaque fut captive de Pyrrhus fils d'Achille, qui en devint amoureux, et l'épousa.

HISTOIRE DE CASSANDRE.

Cassandre, fille de Priam, étoit si belle, que le Dieu Apollon en devint amoureux, et lui accorda le don de prédire l'avenir, pour en avoir les dernières faveurs ; mais comme elle trompa le Dieu et ne se rendit point, il fit enforte que quoiqu'elle prédit toujours la vérité, personne ne la croïoit. On dit même à présent d'une personne qui prédit les suites d'une affaire, sur lesquelles on ne l'en croit pas : *c'est une Cassandre.*

HISTOIRE D'ENÉE.

Enée étoit Prince Troyen, fils d'Anchise, et de la Déesse Venus, qui le protégea dans tous ses dangers. Sa femme s'appella Creüse, et il en eut un fils nommé Ascagne ou Iulus. Quand Troye fut brulée, il se sauva, et porta son père Anchise sur ses épaules, à cause de quoi il fut appelé le pieux Enée.

Vous savez déjà ce qui lui arriva à Carthage avec Didon ; après quoi il alla en Italie, où il épousa Lavinie fille du Roi Latinus, après avoir tué Turnus qui étoit son rival.

Romulus, qui étoit le fondateur de Rome, descendoit d'Enée et de Lavinie.

TRANS.

TRANSLATION.

I Now send you, my dear, a very short history of the siege of Troy. You will there see how justly the Trojans were punished for supporting Paris in his injustice.

I will send you soon the histories of several Kings and Heroes, who were in the Grecian army, and deserve to be known. I ought to have informed you, that the city of Troy was in Asia; and that Greece is a country in Europe; which, at present, belongs to the Turks, and is part of what is called Turkey in Europe.

Considering the manner in which you now go on, you will in time be very learned; I am even afraid lest you should soon know more than myself. However, I shall forgive you, and will be very happy to be esteemed ignorant, in comparison of you. Adieu.

The History of the Siege of TROY.

The Trojans having refused to restore Helen to her husband, the Greeks declared war against them. Now there was in Greece a great number of Kings, who furnished troops, and commanded them in person. They all agreed to give the supreme command to Agamemnon, King of Mycenæ, and brother to Menelaüs, husband to Helen.

They embarked for Troy ; but meeting with contrary winds, were detained by them at Aulis. Upon which Calchas, the High Priest, declared, that those adverse winds were sent by the Goddess Diana ; who would continue them, till Iphigenia, daughter to Agamemnon, was sacrificed to her. Agamemnon obeyed, and sent for Iphigenia ; but just as she was going to be sacrificed, Diana put a Hind in her stead, and carried off Iphigenia to Tauros, where she made her one of her Priestesses.

After this, the winds became favourable, and they pursued their voyage to Troy, where they landed and began the siege : but the Trojans defended their city so well, that the siege lasted ten years. The Greeks, finding they could not take it by force, had recourse to stratagem. They made a great wooden Horse, and enclosed in its body a number of armed men ; after which they pretended to retire to their ships, and abandon the siege. The Trojans fell into this snare, and brought the Horse into their Town ; which cost them dear, for, in the middle of the night, the men, concealed in it, got out, set fire to the city, opened the gates, and let in the Grecian army, that had returned under the walls of Troy. The Greeks sacked the city, and put all the inhabitants to the sword, except a very few, who saved themselves by flight. Among these was Eneas, whom I mentioned to you before ; and who fled with his father Anchises upon his shoulders, because he

he was old ; and led his son Ascanius by the hand, because he was young.

Story of A J A X.

Ajax was one of the most valiant Greeks that went to the siege of Troy ; he was son to Telamon, Prince of Salamis. After Achilles had been killed, he demanded that Hero's armour, as his nearest relation ; but Ulysses contested that point, and obtained the armour. Upon which Ajax went mad, and slaughtered all the sheep he met with, under a notion that they were so many Greeks : at last he killed himself.

Story of N E S T O R.

Nestor was the oldest and wisest of all the Greeks who were at the siege of Troy. He was above three hundred years old : so that, on account of his experience, as well as his wisdom, the Grecian army was directed by his counsels. Even at this present time, it is said of a man, who is very old, and very wise, he is a Nestor.

Story of U L Y S S E S.

Ulysses was another Prince who went to the siege of Troy ; he was King of Ithaca, and son of Laertes. His wife's name was Penelope, with whom

whom he was so much in love, that, unwilling to leave her, he feigned himself mad, in order to be excused going to the siege of Troy; but, this device being discovered, he was compelled to embark for Ilion. He was the most artful and subtle of all the Greeks. During those ten years of his absence at Troy, Penelope had several lovers, but she gave encouragement to none; so that even now, when a woman is commended for chastity, she is called a Penelope.

After the destruction of Troy, Ulysses was several years before he reached his kingdom, being tossed about by tempests and various accidents. The voyages of Ulysses have been the subject of a very fine poem, written by Homer, in Greek, and called The Odissey. Ulysses had one son, whose name was Telemachus.

There were also many illustrious persons on the Trojan side. Priam was their King. He was very old, and had had fifty children by his wife Hecuba. After the taking of Troy, he was killed by Pyrrhus, the son of Achilles, and Hecuba made captive to Ulysses.

Story of H E C T O R.

Hector was son to Priam, and the bravest of the Trojans; Andromache was his wife, and his son's name Astyanax. He resolved to engage Achilles; who killed him, and then brutally fastened his dead
body

body to his car, and dragged it in triumph round the walls of Troy.

After that city was taken, his wife, Andromache, became captive to Pyrrhus, the son of Achilles. He afterwards fell in love with, and married her.

Story of CASSANDRA.

Cassandra, daughter of Priam, was so beautiful, that the God Apollo fell in love with her; and gave her the power of foretelling future events, upon condition of her compliance with his desires. But as she deceived the God, by not gratifying his wishes, he ordered matters in such a manner, that, although she always foretold truth, no body believed her. It is even now said of a person who foretels the consequences of an affair, and is not believed, She is a Cassandra.

Story of ENEAS.

Eneas was a Trojan Prince, son of Anchises, and of the Goddess Venus, who protected him in all the dangers he underwent. His wife's name was Creusa; by whom he had a son called Ascanius, or Iulus. When Troy was burnt, he made his escape, and carried his father Anchises upon his back; for which reason he was furnamed The Pious Eneas.

You already know what happened to him, with

with Dido, at Carthage. After that he went to Italy, where, having killed his rival, Turnus, he married Lavinia, daughter to King Latinus.

From Eneas and Lavinia was descended Romulus, the founder of Rome.

L E T T E R VIII.

A Isleworth, ce 29^{eme} Juillet.

MON CHER ENFANT,

JE vous ai envoïé dans ma dernière, l'histoire d'Atalante *, qui succomba à la tentation de l'Or ; je vous envoïe à cette heure, l'histoire d'une femme, qui tint bon contre toutes les tentations ; c'est Daphné fille du fleuve Penée. Apollon en fut éperdûment amoureux ; et Apollon étoit comme vous savez un Dieu fort accompli ; car il étoit jeune et bien fait, d'ailleurs c'étoit le Dieu du Jour, de la Musique, et de la Poësie. Voici bien du brillant ; mais n'importe, il la poursuivit inutilement, et elle ne voulut jamais l'écouter.

Un jour donc l'aïant rencontrée dans les champs, il la poursuivit, dans le dessein de la forcer. Daphné courût de son mieux pour l'éviter ; mais à la fin, n'en pouvant plus, Apollon étoit sur le point de la prendre dans ses bras ; quand les Dieux qui approuvoient sa vertu, et plaignoient son sort, la

* Qui ne se trouve pas.

changèrent en Laurier; de sorte qu'Apollon, qui croïoit embrasser sa chère Daphné, fut bien surpris de trouver un arbre entre ses bras. Mais pour lui marquer son amour, il ordonna que le Laurier feroit le plus honorable de tous les arbres, et qu'on en couronneroit les Guerriers victorieux, et les plus célèbres Poëtes: ce qui s'est toujours fait depuis chez les anciens. Et vous trouverez même souvent dans les Poëtes modernes, *Lauriers* pour *Victoires*. Un tel est chargé de Lauriers, un tel a cueilli des Lauriers, dans le champ de bataille. C'est à dire il a remporté des victoires; il s'est distingué par sa bravoure. J'espere qu'avec le tems vous vous distinguerez aussi par votre courage. C'est une qualité très nécessaire à un honnête homme, et qui d'ailleurs donne beaucoup d'éclat. Adieu.

TRANSLATION.

MY DEAR CHILD,

I Sent you, in my last, the story of Atalanta*, who could not resist the temptation of Gold. I will now give you the story of a woman, with whom no temptation whatever had any power; this was Daphne, daughter to the river Peneus. Apollo was violently in love with her; and Apollo was, as you know, a very accomplished God; for he was young and handsome; besides which, he was God of the Sun, of Music, and of Poetry. These

* Which cannot be found.

are brilliant qualities ; but, notwithstanding, the nymph was coy, and the lover unsuccessful.

One day, having met with her in the fields, he pursued, in order to have forced her. Daphne, to avoid him, ran as long as she was able ; but at last, being quite spent, Apollo was just going to catch her in his arms, when the Gods, who pitied her fate, and approved her virtue, changed her into a Laurel ; so that Apollo, instead of his dear Daphne, was surprised to find a tree in his arms. But, as a testimony of his love, he decreed the Laurel to be the most honourable of all trees ; and ordained victorious Warriors, and celebrated Poets to be crowned with it : an injunction which was ever afterwards observed by the ancients. You will even often find, among the modern Poets, Laurels for victories. Such-a-one is loaded with Laurels ; such-a-one has gathered Laurels in the field of battle. This means, he has been victorious, and has distinguished himself by his bravery. I hope that, in time, you too will be famous for your courage. Valour is essential to a gentleman ; besides that it adds brilliancy to his character. Adieu.

LETTER

L E T T E R IX.

A Bath, ce 30^{ieme} Sept. 1738.

MON CHER ENFANT,

JE suis bien aise d'apprendre que vous êtes revenu gai et gaillard de vos voïages. La danse de trois jours que vous avez faite ne vous aura pas tant plu, que celle que vous allez recommencer avec votre maître à danfer.

Comme je fais que vous aimez à apprendre ; je présume que vous avez repris votre école ; car le tems étant précieux, et la vie courte, il n'en faut pas perdre. Un homme d'esprit tire parti du tems, et le met tout à profit, ou à plaisir ; il n'est jamais sans faire quelque chose, et il est toujours occupé ou au plaisir, ou à l'étude. L'oisiveté, dit-on, est la mere de tous les vices ; mais au moins est-il sur qu'elle est l'appanage des fots, et qu'il n'y a rien de plus méprisable qu'un fainéant. Caton le Censeur, un vieux Romain, d'une grande vertu, et d'une grande sagesse, disoit qu'il n'y avoit que trois choses dans sa vie dont il se repentoit ; la première étoit, d'avoir dit un secret à sa femme ; la seconde, d'être allé une fois par mer, là où il pouvoit aller par terre ; et la dernière, d'avoir passé un jour sans rien faire. De la maniere que vous emploïez votre tems, j'avouë que je suis envieux du plaisir que vous aurez, de vous voir bien plus savant, que les autres garçons plus âgés que vous.

Quel

Quel honneur cela vous fera ; quelle distinction ; quels applaudissemens vous trouverez par tout ! Avouez que cela fera bien flatteur. Aussi c'est une ambition très louable, que de les vouloir surpasser, en mérite et en savoir. Au lieu que de vouloir surpasser les autres seulement, en rang, en dépense, en habits, et en équipage, n'est qu'une sotte vanité, qui rend un homme fort ridicule.

Reprenons un peu nôtre Géographie, pour vous amuser avec les cartes, car à cette heure, que les jours sont courts, vous ne pourrez pas aller à la promenade les après diners, il faut pourtant se divertir ; rien ne vous divertira plus que de regarder les cartes. Adieu ! vous êtes un excellent petit garçon.

Faites mes compliments à votre Maman.

TRANSLATION.

Bath, September the 30th, 1738.

MY DEAR CHILD,

I Am very glad to hear, that you are returned from your travels well, and in good humour. The three days dance which you have borne, has not, I believe, been quite so agreeable as that which you are now going to renew with your dancing-master.

As I know you have a pleasure in learning, I take it for granted that you have resumed your studies ; for time is precious, life short, and consequently

frequently one must not lose a single moment. A man of sense knows how to make the most of time, and puts out his whole sum, either to interest or to pleasure: he is never idle; but constantly employed either in amusements or in study. It is a saying, that idleness is the mother of all vice. At least, it is certain, that laziness is the inheritance of fools; and nothing so despicable as a sluggard. Cato the Cenfor, an old Roman, of great virtue and much wisdom, used to say, there were but three actions of his life which he regretted. The first was, the having told a secret to his wife; the second, that he had once gone by sea when he might have gone by land; and the third, the having passed one day without doing any thing. Considering the manner in which you employ your time, I own that I am envious of the pleasure you will have in finding yourself more learned than other boys, even those who are older than yourself. What honour this will do you! What distinctions, what applauses will follow, wherever you go! You must confess that this cannot but give you pleasure. The being desirous of surpassing them in merit and learning, is a very laudable ambition; whereas the wishing to outshine others in rank, in expence, in clothes, and in equipage, is a silly vanity, that makes a man appear ridiculous.

Let us return to our Geography, in order to amuse ourselves with maps. Now the days are short, you cannot walk out in the evening; yet

one must amuse one's self; and there is nothing so entertaining as maps. Adieu! you are an excellent little boy.

Make my compliments to your Mamma.

L E T T E R X.

A Bath, ce 4^{ieme} d'Octobre, 1738.

MON CHER ENFANT,

VOUS voïez bien, qu'en vous écrivant si souvent, et de la maniere dont je le fais, je ne vous traite pas en petit enfant, mais en garçon qui a de l'ambition, et qui aime à apprendre, et à s'instruire. De forte que je suis persuadé qu'en lisant mes lettres, vous faites attention, non seulement à la matiere qu'elles traitent, mais aussi à l'orthographe, et au style. Car il est très important de savoir bien écrire des lettres; on en a besoin tous les jours dans le commerce de la vie, soit pour les affaires, soit pour les plaisirs, et l'on ne pardonne qu'aux Dames, des fautes d'orthographe et de style. Quand vous ferez plus grand, vous lirez les Epitres, (c'est à dire les lettres) de Cicéron, qui sont le modele le plus parfait de la maniere de bien écrire. A propos de Cicéron, il faut vous dire un peu, qui il étoit; c'étoit un vieux Romain, qui vivoit il y a dix-huit cents ans: homme d'un grand génie, et le

le plus célèbre Orateur qui ait jamais été. Ne faut il pas, par parenthese, vous expliquer ce que c'est qu'un Orateur? Je crois bien que oui. Un Orateur donc, c'est un homme qui harangue dans une assemblée publique, et qui parle avec éloquence, c'est à dire qui raisonne bien, qui a un beau style, et qui choisit bien ses paroles. Or jamais homme n'a mieux fait toutes ces choses que Cicéron; il parloit quelquefois à tout le peuple Romain, et par son éloquence il leur persuadoit tout ce qu'il vouloit. Quelquefois aussi il entreprenoit les procès de ses amis, il plaidoit pour eux devant des Juges, et il manquoit rarement d'emporter leurs suffrages, c'est à dire, leurs voix, leurs décisions, en sa faveur. Il avoit rendu de grands services à la République Romaine, pendant qu'elle jouïssoit de sa liberté; mais quand elle fut assujettie par Jules César, le premier Empereur Romain, il devint suspect aux Tyrans, et fut à la fin égorgé par les ordres de Marc Antoine, qui le haïssoit, parce qu'il avoit harangué si fortement contre lui, quand il vouloit se rendre maître de Rome.

Souvenez vous toujours, s'il y a quelques mots dans mes lettres, que vous n'entendez pas parfaitement, d'en demander l'explication à votre Maman, ou de les chercher dans le Dictionnaire. Adieu.

TRANSLATION.

Bath, October the 4th, 1738.

MY DEAR CHILD,

BY my writing so often, and by the manner in which I write, you will easily see, that I do not treat you as a little child, but as a boy who loves to learn, and is ambitious of receiving instructions. I am even persuaded, that in reading my letters, you are attentive, not only to the subject of which they treat, but likewise to the orthography, and to the style. It is of the greatest importance to write letters well; as this is a talent which unavoidably occurs every day of one's life, as well in business as in pleasure; and inaccuracies in orthography, or in style, are never pardoned but in ladies. When you are older, you will read the Epistles (that is to say letters) of Cicero; which are the most perfect models of good writing. *A propos* of Cicero; I must give you some account of him. He was an old Roman, who lived eighteen hundred years ago; a man of great genius, and the most celebrated Orator that ever was. Will it not be necessary to explain to you what an Orator is? I believe I must. An Orator is a man who harangues in a public assembly, and who speaks with eloquence; that is to say, who reasons well, has a fine style, and chuses his words properly. Now, never man succeeded better than

Cicero,

Cicero, in all those different points : he used sometimes to speak to the whole people of Rome assembled ; and by the force of his eloquence, persuaded them to whatever he pleased. At other times, he used to undertake causes, and plead for his clients in courts of judicature : and in those causes he generally had all the suffrages, that is to say, all the opinions, all the decisions, in his favour. While the Roman Republic enjoyed its freedom, he did very signal services to his country ; but after it was enslaved by Julius Cesar, the first Emperor of the Romans, Cicero became suspected by the tyrants ; and was at last put to death by order of Marc Antony, who hated him for the severity of his orations against him, at the time that he endeavoured to obtain the sovereignty of Rome.

In case there should be any words in my letters which you do not perfectly understand, remember always to inquire the explanation from your Mamma, or else to seek for them in the Dictionary. Adieu.

L E T T E R X I.

A Bath, ce 11^{ieme} d'Octobre, 1738.

MON CHER ENFANT,

VOUS aiant parlé dans ma derniere de Ciceron le plus grand Orateur que Rome ait jamais produit, (quoiqu'elle en ait produit plusieurs) je vous présente aujourd'hui Démosthènes le plus célèbre des Orateurs Grecs. J'aurois dû à la verité avoir commencé par Démosthènes, comme l'ainé, car il vivoit à peu près trois cents ans avant Ciceron ; et Ciceron même a beaucoup profité de la lecture de ses Harangues ; comme j'espere qu'avec le tems vous profiterez de tous les deux. Revenons à Démosthènes. Il étoit de la célèbre ville d'Athenes dans la Grece, et il avoit tant d'éloquence, que pendant un certain tems il gouvernoit absolument la ville, et persuadoit aux Athéniens ce qu'il vouloit. Il n'avoit pas naturellement le don de la parole, car il bégaiïoit, mais il s'en corrigea en mettant, quand il parloit, de petits cailloux dans sa bouche. Il se distingua particulièrement par les Harangues, qu'il fit contre Philippe, Roi de Macédoine, qui vouloit se rendre maître de la Grece. C'est pourquoi ces Harangues là sont intitulées, *Les Philippiques*. Vous voïez de quel usage c'est que de savoir bien parler, de s'exprimer bien, et de s'énoncer avec grace. Il n'y a point de talent,

talent, par lequel on se rend plus agréable ou plus considérable, que par celui de bien parler.

A propos de la ville d'Athenes; je crois que vous ne la connoissez guères encore; et pourtant il est bien nécessaire de faire connoissance avec elle, car si elle n'a pas été la mere, du moins elle a été la nourrice, des Arts et des Sciences, c'est à dire, que si elle ne les a point inventé, du moins elle les a porté à la perfection. Il est vrai que l'Egypte a été la premiere où les Arts et les Sciences ont commencés, mais il est vrai aussi que c'est Athenes qui les a perfectionnés. Les plus grands Philosophes, c'est à dire, les gens qui aimoient, et qui étudioient la sagesse, étoient d'Athenes, comme aussi les meilleurs Poëtes, et les meilleurs Orateurs. Les Arts y ont été portés aussi à la derniere perfection; comme la Sculpture, c'est à dire, l'art de tailler des figures en pierre et en marbre; l'Architecture, c'est à dire l'art de bien bâtir des maisons, des temples, des théâtres. La Peinture, la Musique, enfin tout fleurissoit à Athenes. Les Athéniens avoient l'esprit délicat, et le gout juste; ils étoient polis et agréables, et l'on appelloit, cet esprit vif, juste, et enjoué, qu'ils avoient, le Sel Attique, parce que, comme vous savez, le sel a, en même tems, quelque chose de piquant et d'agréable. On dit même aujourd'hui, d'un homme qui a cette sorte d'esprit, qu'il a du Sel Attique, c'est à dire Athénien. J'espère que vous ferez bien salé de ce Sel là, mais pour l'être il faut apprendre bien des choses, les concevoir, et les dire promptement; car les meil-

leures choses perdent leur grace si elles paroissent trop travaillées. Adieu mon petit ami; en voilà assez pour aujourd'hui.

TRANSLATION.

Bath, October the 11th, 1738.

MY DEAR CHILD,

HAVING mentioned Cicero to you in my last; Cicero, the greatest Orator that Rome ever produced; although it produced several; I this day introduce to your acquaintance Demosthenes, the most celebrated of the Grecian Orators. To say the truth, I ought to have began with Demosthenes, as the elder; for he lived about three hundred years before the other. Cicero, even improved by reading his Orations, as I hope you will in time profit by reading those of both. Let us return to Demosthenes. He was born at Athens, a celebrated city in Greece; and so commanding was his eloquence, that, for a considerable time, he absolutely governed the city, and persuaded the people to whatever he pleased. His elocution was not naturally good, for he stammered; but got the better of that impediment by speaking with small pebbles in his mouth. He distinguished himself more particularly by his Orations against Philip King of Macedonia, who had designed the conquest of Greece. Those Orations, being against Philip, were from thence called Philippics. You see how useful it is to be able to speak well, to express one's self

self clearly, and to pronounce gracefully. The talent of speaking well, is more essentially necessary than any other, to make us both agreeable, and considerable.

A propos of the city of Athens; I believe you at present know but little of it; and yet it would be requisite to be well informed upon that subject; for, if Athens was not the mother, at least she was nurse to all the Arts and Sciences; that is to say, though she did not invent, yet she improved them to the highest degree of perfection. It is true, that Arts and Sciences first began in Egypt; but it is as certain, that they were brought to perfection at Athens. The greatest Philosophers, (that is to say, men who loved and studied wisdom) were Athenians, as also the best Poets, and the best Orators. Arts likewise were there brought to the utmost perfection; such as Sculpture, which means the art of cutting figures in stone and in marble; Architecture, or the art of building houses, temples, and theatres, well. Painting, Music, in short, every art flourished at Athens. The Athenians had great delicacy of wit, and justness of taste; they were polite and agreeable. That sort of lively, just, and pleasing wit, which they possessed, was called Attic Salt, because salt has, as you know, something sharp and yet agreeable. Even now, it is said of a man, who has that turn of wit, he has Attic Salt; which means Athenian. I hope you will have a good deal of that Salt; but this requires the learning many things; the comprehending and expressing

expressing them without hesitation : for the best things lose much of their merit, if they appear too studied. Adieu, my dear boy ; here is enough for this day.

L E T T E R XII.

JE suis bien-aîsé que vous étudiez l'Histoire Romaine, car de toutes les anciennes histoires, il n'y en a pas de si instructive, ni qui fournisse tant d'exemples de vertu, de sagesse, et de courage. Les autres grands Empires, savoir, celui des Assyriens, celui des Perses, et celui des Macedoniens, se sont élevés presque tout d'un coup, par des accidens favorables, et par le succès rapide de leurs armes ; mais l'Empire Romain s'est aggrandi par degrés, et a surmonté les difficultés qui s'opposoient à son aggrandissement, autant par sa vertu, et par sa sagesse, que par ses armes.

Rome qui fut dans la suite la maîtresse du monde, n'étoit d'abord, comme vous le savez, qu'une petite ville fondée par Romulus, son premier Roi, à la tête d'un petit nombre de bergers et d'aventuriers, qui se rangerent sous lui, et dans le premier dénombrement que Romulus fit du peuple, c'est à dire, la première fois, qu'il fit compter le nombre des habitans, ils ne montoient qu'à trois mille hommes de pied, et trois cents chevaux, au lieu

lieu qu'à la fin de son regne, qui dura trente sept ans, il y avoit quarante six mille hommes de pied, et mille chevaux.

Pendant les deux cents cinquante premieres années de Rome, c'est à dire, tout le tems qu'elle fut gouvernée par des Rois, ses voisins lui firent la guerre, et tachèrent d'étouffer dans sa naissance, un peuple, dont ils craignoient l'aggrandissement, conséquence naturelle de sa vertu, de son courage, et de sa sagesse.

Rome donc emploïa ses deux cents cinquante premieres années, à lutter contre ses plus proches voisins, qu'elle surmonta; et deux cents cinquante autres, à se rendre maitresse de l'Italie; de sorte qu'il y avoit cinq cents ans, depuis la fondation de Rome, jusques à ce qu'elle devint maitresse de l'Italie. Ce fut seulement dans les deux cents années suivantes qu'elle se rendit la maitresse du monde, c'est à dire sept cents ans après sa fondation.

TRANSLATION.

I Am glad to hear you study the Roman history; for, of all ancient histories, it is the most instructive, and furnishes most examples of virtue, wisdom, and courage. The other great Empires, as the Assyrian, Persian, and Macedonian, sprung up, almost of a sudden, by favourable accidents, and the rapidity of their conquests; but the Roman

man Empire extended itself gradually, and surmounted the obstacles that opposed its aggrandisement, not less by virtue and wisdom, than by force of arms.

Rome, which at length became the mistress of the world, was (as you know) in the beginning but a small city, founded by Romulus, her first King, at the head of an inconsiderable number of herdsmen and vagabonds, who had made him their Chief. At the first survey Romulus made of his people; that is, the first time he took an account of the inhabitants, they amounted only to three thousand foot and three hundred horse; whereas, towards the end of his reign, which lasted thirty-seven years, he reckoned forty-six thousand foot, and one thousand horse.

During the first two hundred and fifty years of Rome, as long as it was governed by Kings, the Romans were engaged in frequent wars with their neighbours; who endeavoured to crush in its infancy a state whose future greatness they dreaded, as the natural consequence of its virtue, courage, and wisdom.

Thus Rome employed its first two hundred and fifty years in struggling with the neighbouring States, who were in that period intirely subdued; and two hundred and fifty more in conquering the rest of Italy: so that we reckon five hundred years from the foundation of Rome to the intire conquest of Italy. And in the following two hundred years she attained to the Empire of the World;

World; that is, in seven hundred years from the foundation of the city.

L E T T E R XIII.

ROMULUS, qui (comme je vous l'ai déjà dit) étoit le Fondateur, et le premier Roi de Rome, n'ayant pas d'abord beaucoup d'habitans pour sa nouvelle ville, songea à tous les moïens d'en augmenter le nombre, et pour cet effet, il publia qu'elle feroit d'afyle, c'est à dire, de refuge et de lieu de sûreté pour ceux qui feroient bannis des autres villes d'Italie. Cela lui attira bien des gens qui sortirent de ces villes, soit à cause de leurs dettes, soit à cause des crimes qu'ils y avoient commis : car un afyle est un endroit qui sert de protection à tous ceux qui y viennent, quelque crime qu'ils aient commis, et on ne peut les y prendre ni les punir. Avouez qu'il est assez surprenant que d'un pareil amas de vauriens et de coquins, il en soit sorti la nation la plus sage et la plus vertueuse qui fut jamais. Mais c'est que Romulus y fit de si bonnes loix, inspira à tout le peuple, un tel amour de la patrie, et de la gloire, y établit si bien la religion, et le culte des Dieux, que pendant quelques centaines d'années ce fut un peuple de Héros, et de gens vertueux.

TRANSLATION.

ROMULUS, who (as I have already told you) was the founder and first King of Rome, not having sufficient inhabitants for his new city, considered every method by which he might augment their number; and to that end, he issued out a proclamation, declaring, that it should be an *asylum*, or, in other words, a sanctuary and place of safety, for such as were banished from the different cities of Italy. This device brought to him many people, who quitted their respective towns, whether for debt, or on account of crimes which they had committed: an asylum being a place of protection for all who fly to it; where, let their offences be what they will, they cannot be apprehended or punished. Pray, is it not very astonishing, that, from such a vile assemblage of vagrants and rogues, the wisest and most virtuous nation, that ever existed, should deduce its origin? The reason is this; Romulus enacted such wholesome laws, inspired his people with so great a love of glory and their country, and so firmly established religion, and the worship of the Gods, that, for some succeeding ages, they continued a nation of Heroes and virtuous men.

L E T T E R XIV.

JE vous ai déjà souvent parlé de la nécessité qu'il y a de savoir l'histoire à fond ; mais je ne peux pas vous le redire trop souvent. Cicéron l'appelle avec raison ; *Testis temporum, lux veritatis, vita memoriæ, magistra vitæ, nuntia vetustatis*. Par le secours de l'histoire un jeune homme peut, en quelque façon, acquérir l'expérience de la vieillesse ; en lisant ce qui a été fait, il apprend ce qu'il a à faire, et plus il est instruit du passé, mieux il saura se conduire à l'avenir.

De toutes les Histoires anciennes, la plus intéressante, et la plus instructive, c'est l'histoire Romaine. Elle est la plus fertile en grands hommes, et en grands événemens. Elle nous anime, plus que toute autre, à la vertu ; en nous montrant, comment une petite ville, comme Rome, fondée par une poignée de Pâtres et d'Aventuriers, s'est rendue dans l'espace de sept cents ans maîtresse du monde, par le moyen de sa vertu et de son courage.

C'est pourquoi j'en ai fait un abrégé fort en raccourci. Pour vous en faciliter la connoissance, et l'imprimer d'autant mieux dans votre esprit, vous le traduirez peu à peu, dans un livre que vous m'apporterez tous les Dimanches.

Tout le tems de l'histoire Romaine, depuis Romulus jusqu'à Auguste, qui est de sept cents vingt trois ans, peut se diviser en trois parties.

La

La première est sous les sept Rois de Rome, et dure deux cents quarante quatre ans.

La seconde depuis l'établissement des Consuls et l'expulsion des Rois, jusqu'à la première Guerre Punique, est aussi de deux cents quarante quatre ans.

La troisième s'étend, depuis la première Guerre Punique jusqu'au regne d'Auguste, et elle dure deux cents trente cinq ans; ce qui fait en tout, les sept cents vingt trois ans, ci-dessus mentionnés, depuis sa fondation, jusqu'au regne d'Auguste.

Sous le regne d'Auguste, Rome étoit au plus haut point de sa grandeur, car elle étoit la Maîtresse *du Monde*; mais elle ne l'étoit plus d'elle même; aïant perdu son ancienne liberté, et son ancienne vertu. Auguste y établit le Pouvoir absolu des Empereurs, qui devint bien-tôt une tyrannie horrible et cruelle sous les autres Empereurs ses successeurs, moiennant quoi, Rome déchût de sa grandeur en moins de tems qu'elle n'en avoit pris pour y monter.

Le premier gouvernement de Rome fut Monarchique, mais une Monarchie bornée, et pas absolue, car le Sénat partageoit l'autorité avec le Roi. Le Roïaume étoit électif, et non pas héréditaire, c'est à dire, quand un Roi mouroit, on en choisissoit un autre, et le fils ne succédoit pas au pere. Romulus, qui fut le fondateur de Rome, en fut aussi le premier Roi. Il fut élu par le peuple, et forma le premier plan du gouvernement.

Il établit le Sénat, qui consistoit en cent membres ; et partagea le peuple en trois ordres. Les Patriciens, c'est à dire les gens du premier rang ; les Chevaliers, c'est à dire ceux du second rang ; tout le reste étoit peuple, qu'il appella Plebéiens.

Traduisez ceci en Anglois, et apportez le moi Dimanche, écrit sur ces lignes que je vous envoie.

TRANSLATION.

I Have often told you how necessary it was to have a perfect knowledge of History ; but cannot repeat it often enough. Cicero properly calls it *Testis temporum, lux veritatis, vita memoriae, magistra vitæ, nuntia vetustatis*. By the help of History, a young man may, in some measure, acquire the experience of old-age. In reading what has been done, he is apprised of what he has to do ; and, the more he is informed of what is past, the better he will know how to conduct himself for the future.

Of all ancient histories, the Roman is the most interesting and instructive. It abounds most with accounts of illustrious men, and presents us with the greatest number of important events. It likewise spurs us on, more than any other, to virtuous actions, by showing how a small city, like Rome, founded by a handful of shepherds and

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vagabonds, could, in the space of seven hundred years, render herself mistress of the world by courage and virtue.

Hence it is, that I have resolved to form a small abridgement of that history, in order to facilitate your acquiring the knowledge of it; and, for the better imprinting it in your mind, I desire that, by little and little, you would translate, and copy it fair into a book, which you must not fail to bring to me every Sunday.

The whole time of the Roman history, from Romulus down to Augustus Cesar, being seven hundred and twenty-three years, may be divided into three periods.

The first, under the seven Kings, is of two hundred and forty-four years.

The second, from the expulsion of the Kings, and establishment of the Consuls, to the first Punic War, is likewise two hundred and forty-four years.

The third is, from the first Punic War down to the reign of Augustus Cesar, and lasts two hundred and thirty-five years: which three periods, added together, make up the seven hundred and twenty-three years above-mentioned, from the foundation of Rome to the reign of Augustus Cesar.

In the reign of Augustus, Rome was at the summit of her greatness; for she was mistress of the world, though no longer mistress of herself,

having lost both her ancient liberty and her ancient virtue. Augustus established the Imperial power, which soon degenerated into the most detestable and cruel tyranny, under the succeeding Emperors; in consequence of which, Rome fell from her former greatness, in a shorter space of time than she had taken to ascend to it.

The first form of government established at Rome was *Monarchical*; but a limited, not an absolute Monarchy, as the power was divided between the King and the Senate. The Kingdom was elective, and not hereditary; that is, when one King died, another was chosen in his room, and the son of the deceased King did not succeed him. Romulus, who was founder of Rome, was also her first King; he was elected by the people, and he formed the first system of government. He appointed the Senate, which consisted of one hundred; and divided the people into three orders; namely, *Patricians*, who were of the first rank or order; *Knights*, of the second; and the third was the common people, whom he called *Plebeians*.

Translate this into English, and bring it me next Sunday, written upon the lines which I now send you.

L E T T E R XV.

ROMULUS et Rémus étoient jumeaux, et fils de Rhéa Sylvia, fille de Numitor Roi d'Albe. Rhéa Sylvia fut enfermée et mise au nombre des Vestales, par son oncle Amulius, afin qu'elle n'eut point d'enfans, car les Vestales étoient obligées à la chasteté. Elle devint pourtant grosse, et prétendit que le Dieu Mars l'avoit forcée. Quand elle accoucha de Romulus et de Rémus, Amulius ordonna qu'ils fussent jettés dans le Tibre. Ils y furent effectivement portés dans leur berceau ; mais l'eau s'étant retirée le berceau resta à sec. Une Louve qui étoit venue là pour boire, les allaita, jusques à ce que Faustus, un berger, les emporta chez lui, et les éleva comme siens. Etant devenus grands, ils allèrent avec nombre de Latins, d'Albains, et de bergers, et ils fondèrent Rome. Romulus pour regner seul, tua son frere Rémus, et fut déclaré Roi par tous ces gens là. Etant devenu Souverain, il partagea le peuple en trois tribus et trente Curies, en Patriciens, Plébéiens, Sénat, Patrons, Cliens, et Chevaliers. Les Patriciens étoient les plus accredités, et les plus considérables. Les Plébéiens étoient le petit peuple. Les Patrons étoient les gens les plus respectables qui protégeoient un certain nombre du petit peuple, qu'on appelloit leurs Cliens. Le Sénat consistoit de cent personnes choisies d'entre les Patriciens, et les Chevaliers étoient une troupe de trois cents hommes

hommes à cheval, qui servoient de garde du corps à Romulus, et qu'il appella *Celeres*.

Mais Romulus ne se contenta pas de ces réglemens civils, il institua aussi le culte des Dieux, et établit les Aruspices et les Augures, qui étoient des Prêtres, dont les premiers consultoient les entrailles des victimes qu'on sacrifioit, et les derniers observoient le vol, et le chant des oiseaux, et déclaroient si les présages étoient favorables ou non, avant qu'on entreprit quelque chose que ce pût être.

Romulus pour attirer des habitans à sa nouvelle ville, la déclara un asyle à tous ceux qui viendroient s'y établir; ce qui attira un nombre infini de gens, qui y accoururent des autres villes, et des campagnes voisines. Un Asyle veut dire, un lieu de sûreté, et de protection, pour ceux qui sont endettés, ou qui aiant commis des crimes, se sauvent de la justice. Dans les pais Catholiques, les eglises sont actuellement des asyles pour toute sorte de criminels qui s'y réfugient.

Mais on manquoit de femmes à Rome: pour suppléer à ce défaut, Romulus envoya faire des propositions de mariage à ses voisins les Sabins, mais les Sabins rejetterent ces propositions, avec hauteur; surquoi Romulus fit publier dans les lieux circonvoisins qu'un tel jour, il célébreroit la fête du Dieu *Consus**, et qu'il invitoit tout le monde à y assister. On y accourut de toutes parts, et principalement les Sabins, quand tout d'un coup, à un

* Selon Plutarque c'étoit le Dieu des Conseils.

signal donné, les Romains, l'épée à la main, se saisirent de toutes les femmes qui y étoient : et les épousèrent après. Cet événement remarquable, s'appelle l'Enlèvement des Sabines. Les Sabins irrités de cet affront, et de cette injustice, déclarèrent la guerre aux Romains, qui fut terminée et une paix conclue, par l'entremise des femmes Sabines, qui étoient établies à Rome. Les Romains et les Sabins s'unirent parfaitement, ne firent qu'un peuple ; et Tatius Roi des Sabins regna conjointement avec Romulus. Tatius mourut bientôt après, et Romulus regna encore seul.

Il faut remarquer que l'Enlèvement des Sabines fut une action plus utile que juste : mais l'utilité ne doit pas autoriser l'injustice, car l'on doit tout souffrir, et même mourir, plutôt que de commettre une injustice. Aussi ce fut la seule que les Romains firent pendant plusieurs siècles : Un Siècle veut dire, cent ans.

Les voisins de Rome devinrent bientôt jaloux de cette Puissance naissante ; de sorte que Romulus eut encore plusieurs guerres à soutenir, dans lesquelles il remporta toujours la victoire ; mais comme il commençoit à devenir tyrannique chez lui, et qu'il vouloit ôter au Sénat leurs privilèges, pour regner plus despotiquement ; tout d'un coup il disparut et l'on ne le vit plus. La vérité est que les Sénateurs l'avoient tué ; mais comme ils craignoient la colère du peuple, un Sénateur des plus accredités nommé Proculus Julius, protesta au peuple, que Romulus lui avoit apparu comme Dieu, et l'avoit assuré qu'il

qu'il avoit été transporté au Ciel, et placé parmi les Dieux; qu'il vouloit même que les Romains l'adorassent sous le nom de *Quirinus*, ce qu'ils firent.

Remarquez bien que le gouvernement de Rome sous Romulus étoit un gouvernement mixte et libre; et que le Roi n'étoit rien moins qu'absolu; au contraire il partageoit l'autorité, avec le Sénat, et le peuple, à peu près comme le Roi, ici, avec la Chambre Haute, et la Chambre Basse. De sorte que Romulus voulant faire une injustice si criante, que de violer les droits du Sénat et la liberté du peuple, fut justement puni, comme tout tyran merite de l'être. Tout homme a un droit naturel à sa liberté, et quiconque veut la lui ravir, mérite la mort, plus que celui qui ne cherche qu'à lui voler son argent sur le grand chemin.

La plupart des loix et des arrangemens de Romulus, avoient égard principalement à la guerre, et étoient formés dans le dessein de rendre le peuple belliqueux: comme en effet il le fut, plus que tout autre. Mais c'étoit aussi un bonheur pour Rome, que son successeur, Numa Pompilius, étoit d'un naturel pacifique, qu'il s'appliqua à établir le bon ordre dans la ville, et à faire des loix pour encourager la vertu, et la religion.

Après la mort de Romulus, il y eut un Interregne d'un an; un Interregne est l'intervalle entre la mort d'un Roi et l'élection d'un autre; ce qui peut seulement arriver dans les Roïaumes Electifs; car

dans les Monarchies Héréditaires, dès l'instant qu'un Roi meurt, son fils ou son plus proche parent devient immédiatement Roi. Pendant cet inter-regne, les Sénateurs faisoient alternativement les fonctions de Roi. Mais le peuple se lassa de cette sorte de gouvernement, et voulut un Roi. Le choix étoit difficile ; les Sabins d'un côté, et les Romains de l'autre, voulant chacun un Roi d'entre eux. Il y avoit alors dans la petite ville de Cures, pas loin de Rome, un homme d'une grande réputation de probité, et de justice, appelé Numa Pompilius, qui menoit une vie retirée et champêtre, et jouïssoit d'un doux repos, dans la solitude de la campagne. On convint donc, unanimement, de le choisir pour Roi, et l'on envoya des Ambassadeurs le lui notifier. Mais bien loin d'être ébloui par une élévation si subite, et si imprevue, il refusa ; et ne se laissa fléchir qu'avec peine, par les instances réitérées des Romains et de ses plus proches parens : méritant d'autant plus cette dignité, qu'il ne la recherchoit pas. Remarquez, par cet exemple de Numa Pompilius, comment la vertu se fait jour, au travers même de l'obscurité d'une vie retirée et champêtre, et comment tôt ou tard elle est toujours récompensée.

Numa placé sur le trône, entreprit d'adoucir les mœurs des Romains, et de leur inspirer un esprit pacifique, par les exercices de la religion. Il bâtit un temple en l'honneur du Dieu *Janus*, qui devoit être un indice public de la guerre, ou de la paix ;

étant ouvert en tems de guerre, et fermé en tems de paix. Il fut fermé pendant tout son regne ; mais depuis lors jusqu'au regne de César Auguste, il ne fut fermé que deux fois : la première après la première Guerre Punique, et la seconde après la bataille d'*Actium*, où Auguste défit Antoine. Le Dieu *Janus* est toujours représenté avec deux visages, l'un qui regarde le passé et l'autre l'avenir ; à cause de quoi, vous le verrez souvent dans les Poètes Latins appelé *Janus Bifrons*, c'est à dire qui a deux fronts. Mais pour revenir à Numa : il prétendit avoir des entretiens secrets avec la Nymphe Egérie pour disposer le peuple, qui aime toujours le merveilleux, à mieux recevoir ses loix et ses réglemens, comme lui étant inspirés par la divinité même. Enfin il établit le bon ordre, à la ville et à la campagne ; il inspira à ses sujets l'amour du travail, de la frugalité, et même de la pauvreté. Après avoir régné quarante trois ans, il mourut regretté de tout son peuple.

On peut dire, que Rome étoit redevable de toute sa grandeur à ses deux premiers Rois, Romulus et Numa, qui en jetterent les fondemens. Romulus ne forma ses sujets qu'à la guerre ; Numa qu'à la paix et à la justice. Sans Numa, ils auroient été féroces et barbares ; sans Romulus, ils auroient peut-être restés dans le repos, et l'obscurité. Mais c'étoit cet heureux assemblage de vertus religieuses, civiles et militaires, qui les rendit à la fin les maîtres du monde.

Tullus Hostilius fut élu Roi, bientôt après la
mort

mort de Numa Pompilius. Il avoit l'esprit aussi guerrier, que Numa l'avoit eu pacifique, et il eut bientôt occasion de l'exercer; car la ville d'Albe, jalouse déjà de la puissance de Rome, chercha un prétexte pour lui faire la guerre. La guerre étant déclarée de part et d'autre, et les deux armées sur le point d'en venir aux mains; un Albain proposa, que pour épargner le sang de tant de gens, on choisiroit dans les deux armées, un certain nombre, dont la victoire décideroit du sort des deux villes: Tullus Hostilius accepta la proposition.

Il se trouvoit dans l'armée des Albains trois freres, qui s'appelloient les Curiaces, et dans l'armée des Romains trois freres aussi qu'on nommoit les Horaces: Ils étoient de part et d'autre à peu près de même âge et de même force. Ils furent choisis, et acceptèrent avec joie un choix qui leur faisoit tant d'honneur. Ils s'avancent entre les deux armées, et l'on donne le signal du combat. D'abord deux des Horaces sont tués par les Curiaces qui tous trois furent blessés. Le troisième Horace étoit sans blessure, mais ne se sentant pas assez fort pour résister aux trois Curiaces, au défaut de force il usa de stratagème. Il fit donc semblant de fuir, et aiant fait quelque chemin, il regarda en arriere et vit les trois Curiaces, qui le poursuivoient, à quelque distance l'un de l'autre, selon que leurs blessures leur permettoient de marcher, alors il retourne sur ses pas, et les tue l'un après l'autre.

Les Romains le reçurent avec joie dans leur camp; mais sa sœur, qui étoit promise à un des Curiaces,

Curiaces, vient à sa rencontre, et versant un torrent de larmes, lui reproche d'avoir tué son amant. Sur quoi ce jeune vainqueur dans les transports de son emportement, lui passe l'épée au travers du corps. La justice le condamna à la mort, mais il en appella au peuple qui lui pardonna, en considération du service qu'il venoit de leur rendre.

Tullus Hostilius regna trente deux ans, et fit d'autres guerres contre les Sabins et les Latins. C'étoit un Prince qui avoit de grandes qualités, mais qui aimoit trop la guerre.

TRANSLATION.

ROMULUS and Remus were twins, and sons of Rhea Sylvia, daughter of Numitor, King of Alba. Rhea Sylvia was, by her uncle Amulius, shut up among the Vestals, and constrained by him to become one of their number, to prevent her having any children: for the Vestals were obliged to inviolable chastity. She, nevertheless, proved with child, and pretended she had been forced by the God Mars. When she was delivered of Romulus and Remus, Amulius commanded the infants to be thrown into the Tiber. They were in fact brought to the river, and exposed in their cradle; but the water retiring, it remained on the dry ground. A she-wolf coming there to drink, suckled them, till they were taken home by Faustulus, a shepherd, who educated them as

as his own. When they were grown up, they associated with a number of Latins, Albans, and shepherds, and founded Rome. Romulus, desirous of reigning alone, killed his brother Remus, and was declared King by his followers. On his advancement to the throne, he divided the people into three Tribes, and thirty *Curiae*; into *Patricians*, *Plebeians*, *Senate*, *Patrons*, *Clients*, and *Knights*. The *Patricians* were the most considerable of all. The common people were called *Plebeians*. The *Patrons* were of the most reputable sort, and protected a certain number of the lower class, who went under the denomination of their *Clients*. The *Senate* consisted of one hundred persons, chosen from among the *Patricians*; and the *Knights* were a select body of three hundred horsemen, who served as *Life Guards* to Romulus, to whom he gave the name of *Celeres*.

But Romulus, not satisfied with these regulations, instituted a form of religious worship; establishing the *Auruspices* and *Augurs*. These were Priests; and the business of the former was to inspect the entrails of the victim offered in sacrifice; that of the latter, to observe the flying, chattering, or singing of birds, declaring whether the omens were favourable or not, before the undertaking of any enterprize.

Romulus, with a view of attracting people to his new city, declared it an asylum, or sanctuary, for all who were willing to establish their abode in it.

This

This expedient brought an infinite number of people, who flocked to him from the neighbouring towns and country. An Asylum, signifies a place of safety and protection, for all such as are loaded with debts, or who have been guilty of crimes, and fly from justice. In Catholic countries, their churches are, at this very time, Asylums for all sorts of criminals, who take shelter in them.

But Rome, at this time, had few or no women: to remedy which want, Romulus sent proposals of marriage to his neighbours, the Sabines; who rejected them with disdain: whereupon Romulus published throughout all the country, that, on a certain day, he intended to celebrate the festival of the God *Consus**, and invited the neighbouring cities to assist at it. There was a great concourse from all parts, on that occasion, particularly of the Sabines; when, on a sudden, the Romans, at a signal given, seized, sword in hand, all the young women they could meet: and afterwards married them. This remarkable event is called, the Rape of the Sabines. Enraged at this affront and injustice, the Sabines declared war against the Romans; which was put an end to, and peace concluded, by the mediation of the Sabine women living at Rome. A strict union was made between the Romans and Sabines, who became one and the

* According to Plutarch, the God of Counsel.

same people; and Tatius, King of the Sabines, reigned jointly with Romulus; but dying soon after, Romulus reigned again alone.

Pray observe, that the Rape of the Sabines was more an advantageous, than a just measure; yet the utility of it should not warrant its injustice; for we ought to endure every misfortune, even death, rather than be guilty of an injustice; and indeed this is the only one that can be imputed to the Romans, for many succeeding ages: an Age, or Century, means one hundred years.

Rome's growing power soon raised jealousy in her neighbours, so that Romulus was obliged to engage in several wars, from which he always came off victorious; but as he began to behave himself tyrannically at home, and attacked the privileges of the Senate, with a view of reigning with more *despotism*, he suddenly disappeared. The truth is, the Senators killed him; but, as they apprehended the indignation of the people, Proculus Julius, a Senator of great repute, protested before the people, that Romulus had appeared to him as a God; assuring him, that he had been taken up to Heaven, and placed among the Deities: and desired that the Romans should worship him, under the name of *Quirinus*; which they accordingly did.

Take notice, that the Roman government, under Romulus, was a *mixed* and *free* government; and the King so far from being absolute, that the power

power was divided between him, the Senate, and the people, much the same as it is between our King, the House of Lords, and House of Commons; so that Romulus, attempting so horrible a piece of injustice, as to violate the privileges of the Senate, and the liberties of the People, was deservedly punished, as all tyrants ought to be. Every man has a natural right to his liberty; and whoever endeavours to ravish it from him, deserves death more than the robber who attacks us for our money on the highway.

Romulus directed the greatest part of his laws and regulations to war; and formed them with the view of rendering his subjects a warlike people, as indeed they were, above all others. Yet it likewise proved fortunate for Rome, that his successor, Numa Pompilius, was a Prince of a pacific disposition, who applied himself to the establishing good order in the city, and enacting laws for the encouragement of virtue and religion.

After the death of Romulus, there was a year's *Interregnum*. An *Interregnum* is the interval between the death of one King and the election of another, which can happen only in elective kingdoms; for, in hereditary monarchies, the moment a King dies, his son, or his nearest relation, immediately ascends the throne.

During the above *Interregnum*, the Senators alternately executed the functions of a Sovereign; but the people soon became tired of that sort of government,

government, and demanded a King. The choice was difficult; as the Sabines on one side, and the Romans on the other, were desirous of a King's being chosen from among themselves. However, there happened, at that time, to live in the little town of *Cures*, not far from Rome, a man in great reputation for his probity and justice, called *Numa Pompilius*, who led a retired life, enjoying the sweets of repose, in a country solitude. It was unanimously agreed to choose him King; and Embassadors were dispatched to notify to him his election; but he, far from being dazzled by so sudden and unexpected an elevation, refused the offer, and could scarce be prevailed on to accept it, by the repeated entreaties of the Romans, and of his nearest relations; proving himself the more worthy of that high dignity, as he the less sought it. Remark from that example of *Numa Pompilius*; how virtue forces her way, and shines through the obscurity of a retired life; and that sooner or later it is always rewarded.

Numa, being now seated on the throne, applied himself to soften the manners of the Romans, and to inspire them with a love of peace, by exercising them in religious duties. He built a temple in honour of the God Janus, which was to be a public mark of war and peace, by keeping it open in time of war, and shut in time of peace. It remained closed during his whole long reign; but from that time, down to the reign of Augustus Cesar, it was

was shut but twice; once at the end of the first Punic War, and the second time, in the reign of Augustus, after the fight of Actium, where he vanquished Marc Anthony. The God Janus is always represented with two faces, one looking on the time past, and the other on the future; for which reason you will often find him, in the Latin Poets, called *Janus bifrons*, *two-fronted Janus*. But, to return to Numa; he pretended to have secret conferences with the Nymph Egeria, the better to prepare the people (who are ever fond of what is marvellous) to receive his laws and ordinances as divine inspirations. In short, he inspired his subjects with the love of industry, frugality, and even of poverty. He died, universally regretted by his people, after a reign of forty-three years.

We may venture to say, that Rome was indebted for all her grandeur to these two Kings, Romulus and Numa, who laid the foundations of it. Romulus took pains to form the Romans to war; Numa, to peace and justice. Had it not been for Numa, they would have continued fierce and uncivilized; had it not been for Romulus, they would, perhaps, have fallen into indolence and obscurity: but it was the happy union of religious, civil, and military virtues, that rendered them masters of the world.

Tullus Hostilius was elected King, immediately after the death of Numa Pompilius. This Prince had as great talents for war, as his predecessor had for peace, and he soon found an opportunity to exercise

them; for the city of Alba, already jealous of the power of Rome, sought a pretext of coming to a rupture with her. War, in fact, was declared on both sides, and the two armies were ready to engage, when an Alban proposed, in order to spare so great an effusion of blood, that a certain number of warriors should be chosen out of each army, on whose victory the fortune of both nations should depend.

Tullus Hostilius accepted the proposal; and there happening to be, in the Alban army, three brothers, named Curiatii; and in the Roman army, three brothers, called Horatii; who were all much of the same age and strength, they were pitched upon for the champions, and joyfully accepted a choice which reflected so much honour on them. Then, advancing in presence of both armies, the signal for combat was given. Two of the Horatii were soon killed by the Curiatii, who were themselves all three wounded. The third of the Horatii remained yet unhurt; but, not capable of encountering the three Curiatii all together, what he wanted in strength, he supplied by stratagem. He pretended to run away, and, having gained some ground, looked back, and saw the three Curiatii pursuing him, at some distance from each other, hastening with as much speed as their wounds permitted them; he then returning, killed all three, one after another.

The Romans received him joyfully in their camp; but his sister, who was promised in marriage to one of

of the Curiatii, meeting him, poured forth a deluge of tears, reproaching him with the death of her lover; whereupon the young conqueror, transported with rage, plunged his sword into her bosom. Justice condemned him to death; but having appealed to the People, he received his pardon, in consideration of the service he had rendered to his country.

Tullus Hostilius reigned thirty-two years, and conducted other wars against the Sabines and Latins. He was a Prince possessed of great qualities, but too much addicted to war.

L E T T E R XVI.

Monday.

DEAR BOY,

I Send you, here enclosed, your historical exercise for this week; and thank you for correcting some faults I had been guilty of in former papers. I shall be very glad to be taught by you; and, I assure you, I would rather have you able to instruct me, than any other body in the world. I was very well pleased with your objection to my calling the brothers, that fought for the Romans and the Albans, the *Horatii* and the *Curiatii*; for which I can give you no better reason than usage and custom, which determine all languages. As to ancient proper names, there is no settled rule, and we must be guided by custom: for example, we say Ovid and Virgil,

and not Ovidius and Virgilius, as they are in Latin; but then, we say Augustus Cefar, as in the Latin, and not August Cefar, which would be the true English. We say Scipio Africanus, as in Latin, and not Scipio the African. We say Tacitus, and not Tacit: so that, in short, custom is the only rule to be observed in this case. But, wherever custom and usage will allow it, I would rather chuse not to alter the ancient proper names. They have more dignity, I think, in their own, than in our language. The French change most of the ancient proper names, and give them a French termination or ending, which sometimes sounds even ridiculous; as, for instance, they call the Emperor Titus, *Tite*; and the historian, Titus Livius, whom we commonly call in English Livy, they call *Tite Live*. I am very glad you started this objection; for the only way to get knowledge is to inquire and object. Pray remember to ask questions, and to make your objections, whenever you do not understand, or have any doubts about any thing.

L E T T E R XVII.

Bientôt après la mort de Tullus Hostilius, le peuple choisit pour Roi Ancus Marcius, petit fils de Numa. Il rétablit d'abord le culte divin qui avoit été un peu négligé pendant le regne guerrier de Tullus Hostilius. Il essuia quelques guerres, malgré

malgré lui, et y remporta toujours l'avantage. Il aggrandit la ville de Rome, et mourut après avoir regné vingt quatre ans. Il ne le céda en mérite, soit pour la guerre, soit pour la paix, à aucun de ses prédecesseurs.

Un certain Lucumon, Grec de naissance, qui s'étoit établi à Rome sous le regne d'Ancus Marcius, fut élu Roi à sa place, et prit le nom de Tarquin. Il créa cent nouveaux Sénateurs, et soutint plusieurs guerres, contre les peuples voisins, dont il sortit toujours avec avantage. Il augmenta, embellit et fortifia la ville. Il fit des Aqueducs et des Egouts. Il bâtit aussi le Cirque, et jetta les fondemens du Capitole : le Cirque étoit un lieu célèbre, à Rome, où l'on faisoit les courses de chariots.

Tarquin avoit destiné pour son successeur Servius Tullius, qui avoit été prisonnier de guerre et par conséquent esclave ; ce que les fils d'Ancus Marcius, qui étoient à cette heure devenus grands, aiant trouvé mauvais, ils firent assassiner Tarquin qui avoit regné trente huit ans. L'attentat, et le crime des fils d'Ancus Marcius leur furent inutiles, car Servius Tullius fut déclaré Roi par le peuple, sans demander le consentement du Sénat. Il soutint plusieurs guerres qu'il termina heureusement. Il partagea le peuple en dix neuf Tribus ; il établit le *Cens*, ou le dénombrement du peuple, et il introduisit la coutume, d'affranchir les esclaves. Servius songeoit à abdiquer la couronne, et à établir à Rome, une parfaite République, quand il fut assassiné par son gendre Tarquin le Superbe. Il regna quarante

quatre ans, et fut sans contredit, le meilleur de tous les Rois de Rome.

Tarquin étant monté sur le trône, sans que ni le Peuple, ni le Sénat, lui eussent conféré la Roïauté; la conduite qu'il y garda répondit à de tels commencemens, et lui fit donner le surnom de *Superbe*. Il renversa les sages établissemens des Rois ses prédécesseurs, foula aux pieds les droits du peuple, et gouverna en Prince arbitraire et despotique. Il bâtit un temple magnifique à Jupiter, qui fut appelé le Capitole, à cause qu'en creusant les fondemens, on y avoit trouvé la tête d'un homme, qui s'appelle en Latin *Caput* : le Capitole étoit le bâtiment le plus célèbre de Rome.

La tyrannie de Tarquin étoit déjà devenue odieuse et insupportable aux Romains, quand l'action de son fils Sextus leur fournit une occasion de s'en affranchir. Sextus étant devenu amoureux de Lucrece femme de Collatin, et celle-ci ne voulant pas consentir à ses desirs, il la força. Elle découvrit le tout à son Mari et à Brutus, et après leur avoir fait promettre de venger l'affront qu'on lui avoit fait, elle se poignarda. Là dessus ils soulevèrent le peuple, et Tarquin avec toute sa famille fut banni de Rome, par un décret solennel, après y avoir régné vingt cinq ans. Telle est la fin que méritent tous les tyrans, et tous ceux qui ne se servent du pouvoir que le fort leur a donné, que pour faire du mal, et opprimer le genre humain.

Du tems de Tarquin, les livres des Sybilles furent apportés à Rome, conservés toujours après

avec

avec un grand soin, et consultés comme des oracles.

Tarquin chassé de Rome, fit plusieurs tentatives pour y rentrer, et causa quelques guerres aux Romains. Il engagea Porfenna, Roi d'Hétrurie, à appuyer ses intérêts, et à faire la guerre aux Romains pour le rétablir. Porfenna marcha donc contre les Romains, défit leur armée, et auroit pris Rome même, s'il n'eut été arrêté par la valeur d'Horatius Coclés, qui défendit seul contre toute l'armée, un pont, par où il falloit passer. Porfenna intimidé par les prodiges de valeur et de courage, qu'il voïoit faire tous les jours aux Romains, jugea à propos de conclure la paix avec eux, et de se retirer.

Ils eurent plusieurs autres guerres avec leurs voisins, dont je ne ferai point mention, ne voulant m'arrêter qu'aux événemens les plus importans. En voici un qui arriva bientôt, seize ans après l'établissement des Consuls. Le peuple étoit extrêmement endetté, et refusa de s'enroller pour la guerre, à moins que ses dettes ne fussent abolies. L'occasion étoit pressante, et la difficulté grande, mais le Sénat s'avisa d'un expédient pour y remédier ; ce fut de créer un Dictateur, qui auroit un pouvoir absolu, et au dessus de toutes les loix, mais qui ne dureroit que pour un peu de tems seulement. Titus Largius qui fut nommé à cette Dignité, appaisa le desordre, rétablit la tranquillité, et puis se démit de sa charge.

On eut souvent, dans la suite, recours à cet expédient d'un Dictateur, dans les grandes occasions ; et il est à remarquer, que quoique cette charge fut re-

vêtue d'un pouvoir absolu et despotique, pas un seul Dictateur n'en abusa, pour plus de cent ans.

TRANSLATION.

SOON after the death of Tullus Hostilius, the people placed upon the throne Ancus Marcius, grandson to Numa Pompilius. His first care was to re-establish divine worship, which had been somewhat neglected during the warlike reign of his predecessor. He engaged in some wars, against his will, and always came off with advantage. He enlarged the city; and died after a reign of twenty-four years: a Prince not inferior, whether in peace or war, to any of his predecessors.

One Lucumon, a Greek by birth, who had established himself at Rome in the reign of Ancus Marcius, was chosen King in his place, and took the name of Tarquin. He added a hundred Senators to the former number; carried on, with success, several wars against the neighbouring States; and enlarged, beautified, and strengthened the city. He made the Aqueducts and Common Sewers, built the Circus, and laid the foundation of the Capitol: the Circus was a celebrated place at Rome, set apart for chariot-races, and other games.

Tarquin had destined for his successor Servius Tullius, one who, having been taken prisoner of war, was consequently a slave; which the sons of Ancus Marcius, now grown up, highly resenting, caused Tarquin to be assassinated, in the thirty-eighth
year

year of his reign : but that criminal deed of the sons of Ancus Marcius was attended with no success ; for the people elected Servius Tullius King, without asking the concurrence of the Senate. This Prince was engaged in various wars, which he happily concluded. He divided the people into nineteen Tribes ; established the *Census*, or general survey of the citizens ; and introduced the custom of giving liberty to slaves, called otherwise, *manumission*. Servius intended to abdicate the crown, and form a perfect Republic at Rome, when he was assassinated by his son-in-law, Tarquin the Proud. He reigned forty-four years, and was, without dispute, the best of all the Kings of Rome.

Tarquin having ascended the throne, invited to Royalty neither by the people nor Senate, his conduct was suitable to such a beginning, and caused him to be surnamed the *Proud*. He overturned the wise establishments of the Kings his predecessors, trampled upon the rights of the people, and governed as an arbitrary and despotic Prince. He built a magnificent temple to Jupiter, called the Capitol, because, in digging its foundation, the head of a man had been found there, which in Latin is called *Caput* : the Capitol was the most celebrated edifice in Rome.

The tyranny of Tarquin was already become odious and insupportable to the Romans ; when an atrocious act of his son Sextus administered to them an opportunity of asserting their liberty. This Sextus, falling in love with Lucretia, wife to Collatinus,

latinus, who would not consent to his desires, ravished her. The Lady discovered the whole matter to her husband, and to Brutus, and then stabbed herself; having first made them promise to revenge the outrage done to her honour. Whereupon they raised the people; and Tarquin, with all his family, was expelled by a solemn decree, after having reigned twenty-five years. Such is the fate that tyrants deserve, and all those who, in doing evil, and oppressing mankind, abuse that power which Providence has given.

In the reign of Tarquin, the books of the Sybils were brought to Rome, and ever after preserved and consulted as oracles.

Tarquin, after his expulsion, made several attempts to reinstate himself, and raised some wars against the Romans. He engaged Porfenna, King of Hetruria, to espouse his interest, and make war upon them, in order to his restoration. Porfenna marched against the Romans, defeated their forces, and most probably would have taken the city, had it not been for the extraordinary courage of Horatius Cocles, who alone defended the pass of a bridge against the whole Tuscan army. Porfenna, struck with admiration and awe of so many prodigies of valour as he remarked every day in the Romans, thought proper to make peace with them, and draw off his army.

They had many other wars with their neighbours, which I omit mentioning, as my purpose is to dwell only upon the most important events.

Such

Such is the following one, which happened about sixteen years after the establishing of Consuls. The people were loaded with debts, and refused to enlist themselves in military service, unless those debts were cancelled. This was a very pressing and critical juncture; but the Senate found an expedient, which was to create a Dictator, with a power so absolute as to be above all law; which, however, was to last but a short time. Titus Largius was the personage named for the purpose; who, having appeased the tumult, and restored tranquillity, laid down his high employment.

The Romans had often, in succeeding times, and on pressing occasions, recourse to this expedient. It is remarkable, that, though that office was invested with an absolute and despotic power, not one Dictator abused it, for upwards of a hundred years.

L E T T E R XVIII.

NOUS voici parvenus à une importante *Epoque* de l'Histoire Romaine, c'est à dire, à l'établissement d'un gouvernement libre.

Les Rois et la Roïauté étant bannis de Rome, on résolut de créer à la place d'un Roi, deux Consuls, dont l'autorité ne seroit qu'annuelle, c'est à dire, qu'elle ne dureroit qu'un an. On laissa au peuple le droit d'élire les Consuls, mais il ne pouvoit les choisir que parmi les Patriciens, c'est à dire

dire les gens de qualité. Les deux Consuls avoient le même pouvoir qu'avoient auparavant les Rois, mais avec cette différence essentielle, qu'ils n'avoient ce pouvoir que pour un an, et qu'à la fin de ce terme, ils en devoient rendre compte au peuple : moiën assuré d'en prévenir l'abus. Ils étoient appelés Consuls du verbe Latin *consulere* qui signifie Conseiller, comme qui diroit, les Conseillers de la République.

Les deux premiers Consuls qu'on élut furent L. Junius Brutus, et L. Collatinus, le mari de Lucrece. Les Consuls avoient les mêmes marques de dignité, que les Rois, excepté la couronne et le sceptre. Mais ils avoient la robe de pourpre, et la *Chaire Curule*, qui étoit une Chaise d'ivoire, sur des roues. Les Consuls, le Sénat, et le Peuple, firent tous ferment, de ne pas rappeler Tarquin, et de ne jamais souffrir de Roi à Rome.

Remarquez bien la forme du gouvernement de Rome. L'autorité étoit partagée entre les Consuls, le Sénat, et le Peuple ; chacun avoit ses droits : et depuis ce sage établissement, Rome s'éleva, par un progrès rapide, à une perfection, et une excellence qu'on a peine à concevoir.

Souvenez vous que le gouvernement monarchique avoit duré deux cents quarante quatre ans.

TRANSLATION.

WE are now come to an important *epocha* of the Roman History ; I mean, the establishment of a free government.

Royalty

Royalty being banished Rome, it was resolved to create, instead of a King, two Consuls, whose authority should be annual; or, in other words, was to last no longer than one year. The right of electing the Consuls was left to the people; but they could choose them only from among the Patricians; that is, from among men of the first rank. The two Consuls were jointly invested with the same power the Kings had before, with this essential difference, that their power ended with the year; and at the expiration of that term, they were obliged to give an account of their regency to the people: a sure means to prevent the abuse of it. They were called Consuls, from the Latin verb *consulere*, to counsel; which intimated their being Counsellors to the Republic.

The first Consuls elected were L. Junius Brutus, and P. Collatinus, Lucretia's husband. The Consuls held the same badges of dignity as the Kings, excepting the crown and sceptre. They had the purple robe, and the Curule chair, being a chair of ivory, set upon wheels. The Consuls, Senate, and People, took a solemn oath, never to recall Tarquin, or suffer a King in Rome.

Take notice of the form of the Roman government. The power was divided between the Consuls, Senate, and People; each had their rights and privileges: and, from the time of that wise establishment, Rome exalted herself, with a rapid progress, to such a high point of perfection and excellency, as is scarce to be conceived.

Remember, that the monarchical government lasted two hundred and forty-four years.

L E T T E R XIX.

CEPENDANT les Patriciens en agissoient assez mal avec le peuple, et abusoient du pouvoir que leur rang et leurs richesses leurs donnoient. Ils emprisonnoient ceux des Plébéiens qui leur devoient de l'argent, et les chargeoient de chaînes. Ce qui causa tant de mécontentement, que le peuple quitta Rome, et se retira en corps, sur le *Mont Sacré*, à trois milles de Rome. Une défection si générale donna l'alarme au Sénat et aux Patriciens, qui leur envoïèrent des deputations pour les persuader de revenir; mais inutilement. A la fin on choisit dix des plus sages et des plus modérés du Sénat, qu'on envoïa au peuple avec un plein pouvoir de conclure la paix, aux meilleures conditions qu'ils pourroient. Menénus Agrippa, qui portoit la parole, termina son discours au peuple par un apologue qui les frappa extrêmement. “ Autrefois, “ dit il, les membres du corps humain, indignés de “ ce qu'ils travailloient tous pour l'estomach, pen- “ dant que lui oisif et paresseux, jouissoit tran- “ quillement des plaisirs, qu'on lui préparoit, con- “ vinrent de ne plus rien faire: mais voulant dompter “ ainsi l'estomach, par la famine, tous les membres “ et

“ et tout le corps tombèrent dans une foiblesse, et
 “ une inanition extrême.” Il comparoit ainsi, cette
 division intestine des parties du corps, avec la division
 qui séparoit le peuple d’avec le Sénat. Cette appli-
 cation plût tant au peuple que la paix fut conclue à
 certaines conditions, dont la principale étoit ; que
 le peuple choisiroit, parmi eux, cinq nouveaux ma-
 gistrats, qui furent appelez Tribuns du peuple.
 Ils étoient élus tous les ans, et rien ne pouvoit se
 faire sans leur consentement. Si l’on propoisoit
 quelque loi, et que les Tribuns du peuple s’y oppo-
 sassent, la loi ne pouvoit passer ; ils n’étoient pas
 même obligés d’alléguer de raison pour leur opposi-
 tion, il suffisoit qu’ils dissent simplement, *Veto*, qui
 veut dire, je défends. Remarquez bien cette époque
 intéressante de l’histoire Romaine, et ce change-
 ment considérable dans la forme du gouvernement,
 qui assura au peuple, pendant quelques Siècles, leurs
 droits et leurs privilèges, que les Grands sont tou-
 jours trop portés à envahir injustement. Ce change-
 ment arriva l’an de Rome 261, c’est à dire, vingt et
 un an après le bannissement des Rois, et l’établisse-
 ment des Consuls.

Outre les Tribuns, le peuple obtint aussi deux
 nouveaux Magistrats annuels appellés les *Ediles* du
 peuple, qui étoient soumis aux Tribuns du peuple,
 faisoient exécuter leurs ordres, rendoient la justice
 sous eux, veilloient à l’entretien des temples et des
 bâtimens publics, et prenoient soin des vivres.

Remarquez quels étoient les principaux Magi-
 strats de Rome. Premièrement c’étoient les deux

Consuls, qui étoient annuels, et qui avoient entre eux le pouvoir des Rois. Après cela, dans les grands besoins, on créa la charge de Dictateur, qui ne duroit ordinairement que six mois, mais qui étoit revêtue d'un pouvoir absolu.

Les Tribuns du Peuple étoient des Magistrats annuels, qui veilloient aux intérêts du peuple, et les protégeoient contre les injustices des Patriciens. Pour les Ediles, je viens de décrire leurs fonctions.

Quelques années après on créa encore deux nouveaux Magistrats, qui s'appelloient les *Censeurs*. Ils étoient d'abord pour cinq ans ; mais ils furent bientôt réduits à un an et demi. Ils avoient un très grand pouvoir, ils faisoient le dénombrement du peuple ; ils impofoient les taxes, ils avoient soin des mœurs, et pouvoient chasser du Sénat, ceux qu'ils en jugeoient indignes ; ils pouvoient aussi dégrader les Chevaliers Romains, en leur ôtant leur cheval.

Pas fort long tems après, on créa encore deux autres nouveaux Magistrats, appelés les *Préteurs* ; qui étoient les principaux Officiers de la justice, et jugeoient tous les procès. Voici donc les grands Magistrats de la Republique Romaine, selon l'ordre de leur établissement.

Les Consuls.

Le Dictateur.

Les Tribuns du Peuple.

Les Ediles.

Les Censeurs.

Les Préteurs.

TRANS-

TRANSLATION.

THE Patricians, however, treated the people ungenerously, and abused the power which their rank and riches gave them. They threw into prison such of the Plebeians as owed them money, and loaded them with irons. These harsh measures caused so great a discontent, that the people in a body abandoned Rome, and retired to a rising ground, three miles distant from the city, called *Mons Sacer*. Such a general defection alarmed the Senate and Patricians; who sent a deputation to persuade them to return, but to no purpose. At length some of the wisest and most moderate of the Senators were sent on that business, with full powers to conclude a peace on the best conditions they could obtain. Agrippa, who spoke in behalf of the Senate, finished his discourse with a fable, which made great impression on the minds of the people. “Formerly,” said he, “the members of the human body, enraged that they should labour for the stomach, while that, remaining idle and indolent, quietly enjoyed those pleasures which were prepared for it, agreed to do nothing: but, intending to reduce the stomach by famine, they found that all the members grew weak, and the whole body fell into an extreme inanition.”

Thus he compared this intestine division of the

parts of the human body, with the division that separated the people from the Senate. This application pleased them so much, that a reconciliation was effected on certain conditions; the principal of which was, that the people should choose among themselves five new Magistrates, who were called *Tribunes of the People*. They were chosen every year, and nothing could be done without their consent. If a motion was made for preferring any law, and the Tribunes of the People opposed it, the law could not pass; and they were not even obliged to alledge any reason for their opposition; their merely pronouncing *Veto*, was enough; which signifies *I forbid*. Take proper notice of this interesting epocha of the Roman History, this important alteration in the form of government, that secured, for some ages, the rights and privileges of the people, which the Great are but too apt to infringe. This alteration happened in the year of Rome 261; twenty-one years after the expulsion of Kings, and the establishment of Consuls.

Besides the Tribunes, the people obtained two other new annual magistrates, called *Ædiles*, who were subject to the authority of the Tribunes, administered justice under them, took care of the building and reparation of temples, and other public structures, and inspected provisions of all kind.

Remember who were the principal Magistrates of Rome. First, the Consuls, whose office was annual, and who, between them, had the power of Kings :

next, the Dictator, created on extraordinary emergencies, and whose office usually lasted but six months.

The Tribunes of the People were annual Magistrates, who acted as guardians of the rights of the Commons, and protected them from the oppression of the Patricians. With regard to the Ædiles, I have already mentioned their functions.

Some years after, two other new Magistrates were created, called Censors. This office, at first, was to continue five years; but it was soon confined to a year and a half. The authority of the Censors was very great; their duty was the survey of the people, the laying on of taxes, and the censure of manners. They were empowered to expel any person from the Senate, whom they deemed unworthy of that Assembly; and degrade a Roman Knight, by depriving him of his horse.

Not very long after, two Prætors were instituted. These Magistrates were the chief Officers of justice, and decided all law-suits. Here you have a list of the great Magistrates of the Roman Commonwealth, according to their order and institution.

The Consuls.

The Dictator.

The Tribunes of the People.

The Ædiles.

The Censors.

The Prætors.

L E T T E R XX.

L'AN 300 de Rome, les Romains n'avoient pas encore de loix fixes et certaines, de sorte que les Consuls et les Sénateurs, qu'ils commettoient pour juger, étoient les Arbitres absolus du sort des citoïens. Le peuple voulût, donc, qu'au lieu de ces jugemens arbitraires, on établit des loix qui servissent de regles fures, tant à l'égard du gouvernement et des affaires publiques, que par rapport aux différens entre les particuliers. Sur quoi, le Sénat ordonna qu'on enverroit des Ambassadeurs à Athenes, en Grece, pour étudier les loix de ce païs, et en rapporter celles qu'ils jugeroient les plus convenables à la Republique. Ces Ambassadeurs étant de retour, on elût dix personnes (qui furent appelées les Décemvirs) pour établir ces nouvelles loix. On leur donna un pouvoir absolu pour un an, et pendant ce tems là, il n'y avoit point d'autre Magistrat à Rome. Les Décemvirs firent graver leurs loix sur des tables d'airain posées dans l'endroit le plus apparent de la place publique ; et ces loix furent toujours après appelées les Loix des Dix Tables *. Mais lorsque le terme du gouvernement des Décemvirs fut expiré, ils ne voulurent point se démettre de leur pouvoir, mais se rendirent par force les Tyrans de la République : ce qui causa de grands tumultes. A la fin ils furent obligées de

* Plus communément nommées les Loix des Douze Tables, parce que depuis il y en eut deux d'ajoutées aux dix premières.

céder,

céder, et Rome reprit son ancienne forme de gouvernement.

L'année 365 de Rome, les Gaulois (c'est à dire les François) entrèrent en Italie, et marchèrent vers Rome, avec une armée de plus de soixante mille hommes. Les Romains envoïèrent à leur rencontre une armée, levée à la hâte, de quarante mille hommes. On se battit, et les Romains furent entierement défaits. A cette triste nouvelle, tous ceux qui étoient restés à Rome, se retirèrent dans le Capitole, qui étoit la Citadelle, et s'y fortifièrent aussi bien que le tems le permettoit. Trois jours après, Brennus, le Général des Gaulois, s'avança jusqu'à Rome avec son armée, et trouvant la ville abandonnée, et sans défense, il assiegea la citadelle, qui se défendit avec une bravoure incroyable. Une nuit que les Gaulois vouloient la prendre par surprise, et qu'ils étoient montés jusques aux portes, sans qu'on s'en apperçût : M. Manlius, éveillé par les cris et battement d'ailes des oyes, donna l'allarme, et sauva la citadelle. Bientôt après, Camille, un illustre Romain, qui avoit été banni de Rome, aiant appris le danger auquel sa Patrie se trouvoit exposée, survint avec ce qu'il put trouver de troupes dans les païs voisins, défit entierement les Gaulois, et sauva Rome. Admirez ce bel exemple de grandeur d'âme ! Camille, banni injustement de Rome, oublie l'injure qu'on lui a faite, son amour pour sa Patrie l'emporte sur le desir de se venger, et il vient sauver ceux qui avoient voulu le perdre,

TRANSLATION.

IN the year of the city 300, the Romans had no written or fixed statutes, infomuch that the Consuls and Senators, who were appointed Judges, were absolute Arbiters of the fate of the citizens. The people therefore demanded, that, instead of such arbitrary decisions, certain stated laws should be enacted, as directions for the administration of public affairs, and also with regard to private litigations. Whereupon the Senators sent Embassadors to Athens in Greece, to study the laws of that country, and to collect such as they should find most suitable to the Republic. When the Embassadors returned, ten persons (who were styled Decemviri) were elected for the institution of these new laws. They were invested with absolute power for a whole year ; during which time all other Magistracies were suspended. The Decemviri caused their laws to be engraved on brazen tables ; which ever after were called the Laws of the Ten Tables *. These were placed in the most conspicuous part of the principal square in the city. When the time of the Decemviri was expired, they refused to lay down their power ; but maintained it by force, and became the tyrants of the Republic. This caused great tumults ; however, they were at length constrained to yield ; and Rome returned to its ancient form of government.

* More generally called the Laws of the Twelve Tables, Two having been added since, to the original Ten.

About the year of Rome 365, the Gauls (that is to say, the French) entered Italy, and marched towards Rome with an army of above sixty thousand men. The Romans levied in haste an army of forty thousand men, and sent it to encounter them. The two armies came to an engagement, in which the Romans received a total defeat. On the arrival of this bad news, all who had remained at Rome fled into the Capitol, or Citadel, and there fortified themselves, as well as the shortness of time would permit. Three days after, Brennus, General of the Gauls, advanced to Rome with his army, and found the city abandoned; whereupon he laid siege to the Capitol, which was defended with incredible bravery. One night when the Gauls determined to surprise the Capitol, and had climbed up to the very ramparts, without being perceived, M. Manlius, awakened by the cackling of geese, alarmed the garrison, and saved the Capitol. At the same time Camillus, an illustrious Roman, who, some time before, had been banished from the city, having had information of the danger to which his country was exposed, came upon the Gauls in the rear, with as many troops as he could muster up about the country, and gave them a total overthrow. Admire, in Camillus, this fine example, this greatness of soul; he who, having been unjustly banished, forgetful of the wrongs he had received, and actuated by the love of his country, more than the desire of revenge, comes to save those who had fought his ruin.

L E T T E R XXI.

A Bath, ce 28^{ieme} Mars, 1739.

MON CHER ENFANT,

J'AI reçu une lettre de Monsieur Maittaire, dans laquelle il me dit beaucoup de bien de vous, et m'affure que vous apprenez bien; sur quoi j'ai d'abord acheté quelque chose de fort joli pour vous apporter d'ici. Voïez un peu si vous n'avez pas sujet d'aimer Monsieur Maittaire, et de faire tout ce que vous pouvez; à fin qu'il soit content de vous. Il me dit que vous allez à present recommencer ce que vous avez déjà appris; il faut y bien faire attention, au moins, et ne pas répéter comme un perroquet, sans savoir ce que cela veut dire.

Je vous ai dit dans ma dernière, que pour être parfaitement honnête homme, il ne suffisoit pas simplement d'être juste; mais que la generosité, et la grandeur d'ame, alloient bien plus loin. Vous le comprendrez mieux, peut-être, par des exemples: en voici.

Alexandre le grand, Roi de Macédoine, aïant vaincu Darius Roi de Perse, prit un nombre infini de prisonniers, et entre autres la femme et la mere de Darius; or selon les droits de la guerre il auroit pû avec justice en faire ses esclaves; mais il avoit trop de grandeur d'âme pour abuser de sa victoire. Il les traita toujours en Reines, et leur témoigna les mêmes égards, et le même respect, que s'il eut été leur sujet.

Ce

Ce que Darius aïant entendu, dit, qu' Alexandre méritoit sa victoire, et qu'il étoit seul digne de regner à sa place. Remarquez par là comment des ennemis mêmes sont forcés de donner des louanges à la vertu, et à la grandeur d'ame.

Jules Cesar, aussi, le premier Empereur Romain, avoit de l'humanité, et de la grandeur d'ame; car après avoir vaincu le grand Pompée, à la bataille de Pharfale, il pardonna à ceux, que selon les loix de la guerre, il auroit pu faire mourir: et non seulement il leur donna la vie, mais il leur rendit leurs biens et leurs honneurs. Sur quoi, Cicéron, dans une de ses Harangues, lui dit ce beau mot; *Nihil enim potest fortuna tua majus, quam ut possis, aut Natura tua melius, quam ut velis, conservare quamplurimos*: ce qui veut dire; “ Votre fortune ne pouvoit rien faire
“ de plus grand, pour vous, que de vous donner le
“ pouvoir de sauver tant de gens; et la nature ne
“ pouvoit rien faire de meilleur, pour vous, que de
“ vous en donner la volonté.” Vous voïez encore par là, la gloire, et les éloges, qu'on gagne à faire du bien; outre le plaisir qu'on ressent en soi même, et qui surpasse tous les autres plaisirs.

Adieu, je finirai cette lettre comme Cicéron finissoit souvent les siennes. *Jubeo te bene valere*; c'est à dire: je vous ordonne de vous bien porter.

TRANSLATION.

Bath, March the 28th, 1739.

MY DEAR CHILD,

I Have received a letter from Mr. Maittaire, in which he gives a very good account of you ; and assures me, that you improve in learning ; upon which I immediately bought something very pretty, to bring you from hence. Consider now, whether you ought not to love Mr. Maittaire ; and to do every thing in your power to please him. He tells me, you are going to begin again what you have already learned : you ought to be very attentive, and not repeat your lessons like a parrot, without knowing what they mean.

In my last I told you, that, in order to be a perfectly virtuous man, justice was not sufficient ; for that generosity and greatness of soul implied much more. You will understand this better by examples : here are some.

Alexander the Great, King of Macedonia, having conquered Darius, King of Persia, took an infinite number of prisoners ; and, among others, the wife and mother of Darius. Now, according to the laws of war, he might with justice have made slaves of them : but he had too much greatness of soul, to make a bad use of his victory ; he therefore treated them as Queens, and showed them the same attentions and respect, as if he had been their subject ; which Darius hearing of, said, that Alexander deserved to be victorious, and was alone worthy

worthy to reign in his stead. Observe by this, how virtue, and greatness of soul, compel even enemies to bestow praises.

Julius Cæsar too, the first Emperor of the Romans, was in an eminent degree possess'd of humanity, and this greatness of soul. After having vanquish'd Pompey the Great, at the battle of Pharsalia, he pardoned those, whom, according to the laws of war, he might have put to death; and not only gave them their lives, but also restored them their fortunes, and their honours. Upon which Cicero, in one of his Orations, makes this beautiful remark, speaking to Julius Cæsar: *Nihil enim potest fortuna tua majus, quam ut possis, aut Natura tua melius, quam ut velis, conservare quamplurimos*: which means, "Fortune could not do more for you, than give you the power of saving so many people; nor Nature serve you better, than in giving you the will to do it." You see by that, what glory and praise are gained by doing good; besides the pleasure which is felt inwardly, and exceeds all others.

Adieu! I shall conclude this letter, as Cicero often does his; *Jubeo te bene valere*: that is to say, I order you to be in good health.

L E T T E R XXII.

Tunbridge, July the 15th, 1739.

DEAR BOY,

I Thank you for your concern about my health; which I would have given you an account of sooner, but that writing does not agree with these waters. I am better since I have been here; and shall therefore stay a month longer.

Signor Zamboni compliments me, through you, much more than I deserve; but pray do you take care to deserve what he says of you; and remember, that praise, when it is not deserved, is the severest satire and abuse; and the most effectual way of exposing people's vices and follies. This is a figure of speech, called Irony; which is saying directly the contrary of what you mean; but yet it is not a lie, because you plainly show, that you mean directly the contrary of what you say; so that you deceive no body. For example; if one were to compliment a notorious knave, for his singular honesty and probity; and an eminent fool for his wit and parts, the irony is plain; and every body would discover the satire. Or, suppose that I were to commend you for your great attention to your book, and for your retaining and remembering what you have once learned; would not you plainly perceive the irony, and see that I laughed at you? Therefore, whenever you are commended for any thing, consider

der fairly, with yourself, whether you deserve it or not; and if you do not deserve it, remember that you are only abused and laughed at; and endeavour to deserve better for the future, and to prevent the irony.

Make my compliments to Mr. Maittaire, and return him my thanks for his letter. He tells me, that you are again to go over your Latin and Greek Grammar; so that when I return, I expect to find you very perfect in it; but if I do not, I shall compliment you upon your application and memory. Adieu.

LETTER XXIII.

July the 24th, 1739.

MY DEAR BOY,

I Was pleased with your asking me, the last time I saw you, why I had left off writing; for I looked upon it as a sign that you liked and minded my letters: if that be the case, you shall hear from me often enough; and my letters may be of use, if you will give attention to them; otherwise it is only giving myself trouble to no purpose; for it signifies nothing to read a thing once, if one does not mind and remember it. It is a sure sign of a little mind, to be doing one thing, and at the same time to be either thinking of another, or not thinking at all.

One

One should always think of what one is about: when one is learning, one should not think of play; and when one is at play, one should not think of one's learning. Besides that, if you do not mind your book while you are at it, it will be a double trouble to you, for you must learn it all over again. One of the most important points of life is Decency; which is to do what is proper, and where it is proper; for many things are proper at one time, and in one place, that are extremely improper in another: for example; it is very proper and decent, that you should play some part of the day; but you must feel that it would be very improper and indecent, if you were to fly your kite, or play at nine-pins, while you are with Mr. Maittaire. It is very proper and decent to dance well; but then you must dance only at balls, and places of entertainment: for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by these examples, you understand the meaning of the word *Decency*; which in French is *Bienfiance*; in Latin, *Decorum*; and in Greek, Πρεπον. Cicero says of it, *Sic hoc Decorum quod elucet in vitâ, movet approbationem eorum quibuscum vivitur, ordine et constantiâ, et moderatione dictorum omnium atque factorum*: by which you see how necessary Decency is, to gain the approbation of mankind. And, as I am sure you desire to gain Mr. Maittaire's approbation, without which you will never have mine, I dare say you will mind and give attention to whatever he says to you, and

and behave yourself seriously and decently, while you are with him; afterwards play, run, and jump, as much as ever you please.

L E T T E R XXIV.

Friday.

DEAR BOY,

I Was very glad when Mr. Maittaire told me, that you had more attention now, than you used to have; for it is the only way to reap any benefit by what you learn. Without attention, it is impossible to remember, and without remembering it is but time and labour lost to learn. I hope too, that your attention is not only employed upon words, but upon the sense and meaning of those words; that is, that when you read, or get any thing by heart, you observe the thoughts and reflections of the author, as well as his words. This attention will furnish you with materials, when you come to compose and invent upon any subject yourself: for example, when you read of anger, envy, hatred, love, pity, or any of the passions, observe what the author says of them, and what good or ill effects he ascribes to them. Observe too, the great difference between prose and verse, in treating the same subjects. In verse, the figures are stronger and bolder, and the diction or expression loftier or higher, than in prose; nay, the words in verse are seldom put in the same order

order as in prose. Verse is full of metaphors, similes, and epithets. Epithets (by the way) are adjectives, which mark some particular quality of the thing or person to which they are added; as for example, *Pius Æneas*, the pious Æneas; *Pius* is the epithet: *Fama Mendax*, Fame that lies; *Mendax* is the epithet: Ποδας-ωκὺς Ἀχιλλεύς; Achilles swift of foot; Ποδας-ωκὺς is the epithet. This is the same in all languages; as for instance; they say in French, *L'envie pâle et blême, l'amour aveugle*; in English, pale, livid Envy, blind Love: these adjectives are the epithets. Envy is always represented by the Poets, as pale, meagre, and pining away at other people's happiness. Ovid says of Envy,

Vixque tenet lacrymas, quod nil lacrymabile cernit:

Which means, that Envy can scarce help crying, when she sees nothing to cry at; that is, she cries when she sees others happy. Envy is certainly one of the meanest and most tormenting of all passions, since there is hardly any body, that has not something for an envious man to envy: so that he can never be happy, while he sees any body else so. Adieu.

LETTER

LETTER XXV.

Illeworth, September the 10th, 1739.

DEAR BOY,

SINCE you promise to give attention, and to mind what you learn, I shall give myself the trouble of writing to you again, and shall endeavour to instruct you in several things, that do not fall under Mr. Maittaire's province; and which, if they did, he could teach you much better than I can. I neither pretend nor propose to teach them you thoroughly; you are not yet of an age fit for it: I only mean to give you a general notion, at present, of some things that you must learn more particularly hereafter, and that will then be the easier to you, for having had a general idea of them now. For example, to give you some notion of History.

History is an account of whatever has been done by any country in general, or by any number of people, or by any one man: thus, the Roman History is an account of what the Romans did, as a nation; the History of Catiline's conspiracy, is an account of what was done by a particular number of people; and the History of Alexander the Great, written by Quintus Curtius, is the account of the life and actions of one single man. History is, in short, an account or relation of any thing that has been done.

History is divided into sacred and prophane, ancient and modern.

Sacred History is the Bible, that is, the Old and

New Testament. The Old Testament is the History of the Jews, who were God's chosen people; and the New Testament is the History of Jesus Christ, the son of God.

Prophane History is the account of the Heathen Gods, such as you read in Ovid's Metamorphoses, and which you will know a great deal more of, when you come to read Homer, Virgil, and the other ancient Poets.

Ancient History is the account of all the kingdoms and countries in the world, down to the end of the Roman Empire.

Modern History is the account of the kingdoms and countries of the world, since the destruction of the Roman Empire.

The perfect knowledge of history is extremely necessary; because, as it informs us of what was done by other people, in former ages, it instructs us what to do in the like cases. Besides, as it is the common subject of conversation, it is a shame to be ignorant of it.

Geography must necessarily accompany History; for it would not be enough to know what things were done formerly, but we must know where they were done; and Geography, you know, is the description of the earth, and shows us the situations of towns, countries, and rivers. For example; Geography shows you that England is in the North of Europe, that London is the chief town of England, and that it is situated upon the river Thames, in the county of Middlesex: and the same of other towns

towns and countries. Geography is likewise divided into ancient and modern; many countries and towns having, now, very different names from what they had formerly; and many towns, which made a great figure in ancient times, being now utterly destroyed, and not existing: as the two famous towns of Troy, in Asia, and Carthage, in Africa; of both which there are not now the least remains.

Read this with attention, and then go to play with as much attention; and so farewell.

L E T T E R XXVI.

Mileworth, September the 15th, 1739.

DEAR BOY,

HISTORY must be accompanied with Chronology, as well as Geography, or else one has but a very confused notion of it; for it is not sufficient to know what things have been done, which History teaches us; and where they have been done, which we learn by Geography; but one must know when they have been done, and that is the particular business of Chronology. I will therefore give you a general notion of it.

Chronology (in French *la Chronologie*) fixes the dates of facts; that is, it informs us when such and such things were done; reckoning from certain periods of time, which are called *Æras*, or *Epochs*:

for example, in Europe, the two principal æras or epochs, by which we reckon, are, from the creation of the world to the birth of Christ, which was four thousand years; and from the birth of Christ to this time, which is one thousand seven hundred and thirty-nine years: so that, when one speaks of a thing that was done before the birth of Christ, one says, it was done in such a year of the world; as, for instance, Rome was founded in the three thousand two hundred and twenty-fifth year of the world; which was about seven hundred and fifty years before the birth of Christ. And one says, that Charlemain was made the first Emperor of Germany in the year eight hundred; that is to say, eight hundred years after the birth of Christ. So that you see, the two great periods, æras, or epochs, from whence we date every thing, are, the creation of the world, and the birth of Jesus Christ.

There is another term in Chronology, called Centuries, which is only used in reckoning after the birth of Christ. A century means one hundred years; consequently, there have been seventeen centuries since the birth of Christ, and we are now in the eighteenth century. When any body says, then, for example, that such a thing was done in the tenth century, they mean, after the year nine hundred, and before the year one thousand, after the birth of Christ. When any body makes a mistake in Chronology, and says, that a thing was done some years sooner, or some years later, than it really was,

was, that error is called an Anachronism. Chronology requires memory and attention; both which you can have if you please: and I shall try them both, by asking you questions about this letter, the next time I see you.

L E T T E R XXVII.

Isleworth, September the 17th, 1739.

DEAR BOY,

IN my two last letters I explained to you the meaning and use of History, Geography, and Chronology, and showed you the connection they had with one another; that is, how they were joined together, and depended each upon the other. We will now consider History more particularly by itself.

The most ancient Histories of all, are so mixed with fables, that is, with falsehoods and invention, that little credit is to be given to them. All the Heathen Gods and Goddeses, that you read of in the Poets, were only men and women; but, as they had either found out some useful invention, or had done a great deal of good in the countries where they lived, the people, who had a great veneration for them, made them Gods and Goddeses when they died, addressed their prayers, and raised altars to them. Thus Bacchus, the God of Wine, was only the first man who invented the making of

wine ; which pleased the people so much, that they made a God of him : and may be they were drunk when they made him so. So Ceres, the Goddess of Plenty, who is always represented, in pictures, with wheat-sheaves about her head, was only some good woman, who invented ploughing, and sowing, and raising corn : and the people, who owed their bread to her, deified her ; that is, made a Goddess of her. The case is the same of all the other Pagan Gods and Goddesses, which you read of in prophane and fabulous history.

The authentic, that is, the true ancient history, is divided into five remarkable periods or æras, of the five great Empires of the world. The first Empire of the world was the Assyrian, which was destroyed by the Medes. The Empire of the Medes was overturned by the Persians ; and the Empire of the Persians was demolished by the Macedonians, under Alexander the Great. The Empire of Alexander the Great lasted no longer than his life ; for at his death, his Generals divided the world among them, and went to war with one another ; till, at last, the Roman Empire arose, swallowed them all up, and Rome became the mistress of the world. Remember, then, that the five great Empires, that succeeded each other, were these :

1. The Assyrian Empire, first established,
2. The Empire of the Medes.
3. The Persian Empire.
4. The Macedonian Empire,
5. The Roman Empire,

If

If ever you find a word that you do not understand, either in my letters or any where else, I hope you remember to ask your Mamma the meaning of it. Here are but three in this letter, which you are likely not to understand; these are,

CONNECTION, which is a noun substantive, that signifies a joining, or tying together; it comes from the verb to connect, which signifies to join. For example; one says of any two people, that are intimate friends, and much together, there is a great connection between them, or, they are mightily connected. One says so also, of two things that have a resemblance, or a likeness to one another, there is a connection between them: as for example; there is a great connection between Poetry and Painting, because they both express nature, and a strong and lively imagination is necessary for both.

DEIFY is a verb, which signifies to make a God; it comes from the Latin word *Deus*, God, and *Fio*, I become. The Roman Emperors were always deified after their death, though most of them were rather devils, when alive.

AUTHENTIC, means *true*; something that may be depended upon, as coming from good authority. For example; one says, such a history is authentic, such a piece of news is authentic; that is, one may depend upon the truth of it.

I have just now received your letter, which is very well written.

L E T T E R XXVIII.

Thursday, Isleworth.

DEAR BOY,

AS I shall come to town next Saturday, I would have you come to me on Sunday morning, about ten o'clock : and I would have you likewise tell Mr. Maittaire, that, if it be not troublesome to him, I should be extremely glad to see him at the same time. I would not have given him this trouble, but that it is uncertain when I can wait upon him in town : I do not doubt but he will give me a good account of you, for I think you are now sensible of the advantages, the pleasure, and the necessity of learning well ; I think, too, you have an ambition to excel in whatever you do, and therefore will apply yourself. I must also tell you, that you are now talked of as an eminent scholar, for your age ; and therefore your shame will be the greater, if you should not answer the expectations people have of you. Adieu.

L E T T E R XXIX.

Monday,

DEAR BOY,

IT was a great pleasure to me, when Mr. Maittaire told me, yesterday, in your presence, that you began to mind your learning, and to give more attention.

attention. If you continue to do so, you will find two advantages in it: the one, your own improvement, the other, my kindness; which you must never expect, but when Mr. Maittaire tells me you deserve it. There is no doing any thing well without application and industry. Industry (in Latin *Industria*, and in Greek *αγχινοια*) is defined (that is described) to be *frequens exercitium circa rem honestam, unde aliquis industrius dicitur, hoc est studiosus, vigilans*. This I expect so much from you, that I do not doubt, in a little time, but that I shall hear you called Philip the industrious, or, if you like it better in Greek, *Φιλιππος αγχινοος*. Most of the great men of antiquity had some epithet added to their names, describing some particular merit they had; and why should not you endeavour to be distinguished by some honourable appellation? Parts and quickness, though very necessary, are not alone sufficient; attention and application must complete the business: and both together will go a great way.

Accipite ergo animis, atque hæc mea figite dicta.

Adieu.

We were talking yesterday of America, which I told you was first discovered by Christopher Columbus, a Genoese, through the encouragement of Ferdinando and Isabella, King and Queen of Spain, in 1491, that is, at the latter end of the fifteenth century; but I forgot to tell you, that it took its name of America from one Vesputius Americus, of Florence, who discovered South America, in 1497.

The Spaniards began their conquests in America by the islands of St. Domingo and Cuba; and soon afterwards Ferdinando Cortez, with a small army, landed upon the continent, took Mexico, and beat Montezuma, the Indian Emperor. This encouraged other nations to go and try what they could get in this new-discovered world. The English have got there, New York, New England, Jamaica, Barbadoes, Carolina, Pensylvania, and Maryland, and some of the Leeward islands. The Portuguese have got the Brazils; the Dutch, Curaçoa, and Surinam; and the French, Martinico and New France.

L E T T E R X X X.

Monday.

DEAR BOY,

I Have lately mentioned Chronology to you, though slightly; but, as it is very necessary you should know something of it, I will repeat it now a little more fully, in order to give you a better notion of it.

Chronology is the art of measuring and distinguishing time, or the doctrine of epochas, which, you know, are particular and remarkable periods of time. The word Chronology is compounded of the Greek words *χρονος*, which signifies *Time*, and *λογος*, which signifies *Discourse*. Chronology and
Geography

Geography are called the two eyes of History, because History can never be clear and well understood without them. History relates facts; Chronology tells us at what time, or when, those facts were done; and Geography shows us in what place or country they were done. The Greeks measured their time by Olympiads, which was a space of four years, called in Greek Ολυμπιας. This method of computation had its rise from the Olympic Games, which were celebrated the beginning of every fifth year, on the banks of the river Alpheus, near Olympia, a city in Greece. The Greeks, for example, would say, that such a thing happened in such a year of such an Olympiad: as for instance; that Alexander the Great died in the first year of the 114th Olympiad. The first Olympiad was 774 years before Christ; so, consequently, Christ was born in the first year of the 195th Olympiad.

The period or æra, from whence the Romans reckoned their time, was from the building of Rome; which they marked thus, *ab U. C.* that is, *ab Urbe Conditâ*. Thus, the Kings were expelled, and the Consular Government established, the 244th *ab U. C.* that is, of Rome.

All Europe now reckons from the great epocha of the birth of Jesus Christ, which was 1738 years ago; so that, when any body asks, in what year did such or such a thing happen, they mean in what year since the birth of Christ.

For example; Charlemain, in French Charlemagne,

magne, was made Emperor of the West in the year 800; that is, 800 years after the birth of Christ; but, if we speak of any event or historical fact that happened before that time, we then say, it happened so many years before Christ. For instance; we say Rome was built 750 years before Christ.

The Turks date from their Hegira, which was the year of the flight of their false Prophet, Mahomet, from Mecca; and, as we say that such a thing was done in such a year of Christ; they say, such a thing was done in such a year of the Hegira. Their Hegira begins in the 622d year of Christ, that is, above 1100 years ago.

There are two great periods in Chronology, from which the nations of Europe date events. The first is the Creation of the world; the second, the Birth of Jesus Christ.

Those events that happened before the Birth of Christ, are dated from the Creation of the World. Those events which have happened since the Birth of Christ, are dated from that time; as the present year 1739. For example;

A. M.

Noah's Flood happened in the year of the world	1656
Babylon was built by Semiramis, in the year -	1800
Moses was born in the year - - - - -	2400
Troy was taken by the Greeks, in the year -	2800
Rome founded by Romulus, in the year - -	3225
Alexander the Great conquered Persia - -	3674
Jesus Christ born in the year of the world -	4000

The

The meaning of *A. M.* at the top of these figures, is *anno mundi*, the year of the world.

From the birth of Christ, all Christians date the events that have happened since that time; and this is called *the Christian æra*. Sometimes we say, that such a thing happened in such a year of Christ, and sometimes we say, in such a century. Now, a century is one hundred years from the birth of Christ; so that at the end of every hundred years a new century begins; and we are, consequently, now in the eighteenth century.

For example, as to the Christian æra, or since the birth of Christ;

Mahomet, the false prophet of the Turks, who established the Mahometan religion, and writ the Alcoran, which is the Turkish book of religion, died in the seventh century; that is, in the year of Christ - - - - - 632

Charlemain was crowned Emperor in the last year of the eighth century, that is, in the year 800

Here the old Roman Empire ended.

William the Conqueror was crowned King of England in the eleventh century, in the year 1066

The Reformation, that is, the Protestant Religion, begun by Martin Luther, in the sixteenth century, in the year - - - - - 1530

Gunpowder invented, by one Bertholdus, a German Monk, in the fourteenth century, in the year - - - - - 1380

Printing

Printing invented, at Haerlem in Holland, or at
Straßbourg, or at Mentz in Germany, in the
fifteenth century, about the year - - - 1440.

Adieu.

LETTER XXXI.

A Bath, ce 17^{ieme} d'Octobre, 1739.

MON CHER ENFANT,

EN verité je crois que vous êtes le premier garçon à qui avant l'age de huit ans, on ait jamais parlé des figures de la rhétorique, comme j'ai fait dans ma dernière* : mais aussi il me semble qu'on ne peut pas commencer trop jeune à y penser un peu ; et l'art de persuader à l'esprit, et de toucher le cœur, mérite bien qu'on y fasse attention de bonne heure.

Vous concevez bien qu'un homme qui parle et qui écrit élégamment et avec grace ; qui choisit bien ses paroles, et qui orne et embellit la matiere sur laquelle il parle ou écrit, persuadera mieux, et obtiendra plus facilement ce qu'il souhaite ; qu'un homme qui s'explique mal, qui parle mal sa langue, qui se sert de mots bas et vulgaires, et qui enfin n'a ni grace, ni élégance en tout ce qu'il dit. Or c'est cet art de bien parler, que la Rhétorique enseigne ; et quoique je ne songe pas à vous y enfoncer encore ; je voudrois pourtant bien vous en donner quelque Idée, convenable à votre age.

* Qui ne se trouve pas.

La premiere chose à laquelle vous devez faire attention ; c'est de parler la langue que vous parlez, dans sa derniere pureté, et selon les régles de la Grammaire. Car il n'est pas permis, de faire des fautes contre la Grammaire, ou de se servir de mots, qui ne sont pas véritablement des mots. Mais ce n'est pas encore tout, car il ne suffit point de ne pas parler mal ; mais il faut parler bien, et le meilleur moïen d'y parvenir est de lire avec attention les meilleurs livres, et de remarquer comment les honnêtes gens et ceux qui parlent le mieux s'expriment ; car les Bourgeois, le petit peuple, les laquais, et les servantes, tout cela parle mal. Ils ont des expressions basses et vulgaires, dont les honnêtes gens ne doivent jamais se servir. Dans les Nombres, ils joignent le singulier et le pluriel ensemble ; dans les Genres, ils confondent le masculin avec le féminin ; et dans les Tems ils prennent souvent l'un pour l'autre. Pour éviter toutes ces fautes, il faut lire avec soin ; remarquer le tour et les expressions des meilleurs auteurs ; et ne jamais passer un seul mot qu'on n'entend pas, ou sur lequel on a la moindre difficulté, sans en demander exactement la signification. Par exemple ; quand vous lisez les Métamorphoses d'Ovide, avec Monsieur Martin ; il faut lui demander le sens de chaque mot que vous ne savez pas, et même si c'est un mot, dont on peut se servir en prose aussi bien qu'en vers : car, comme je vous ai dit autrefois, le langage poétique est différent du langage ordinaire, et il y a bien des mots dont on se sert dans la poésie, qu'on feroit fort mal d'emploier dans la prose. De même
quand

quand vous lisez le François, avec Monsieur Pelnote, demandez lui le sens de chaque nouveau mot que vous rencontrez chemin faisant ; et priez le de vous donner des exemples de la maniere dont il faut s'en servir. Tout ceci ne demande qu'un peu d'attention, et pourtant il n'y a rien de plus utile. Il faut (dit-on) qu'un homme soit né Poëte ; mais il peut se faire Orateur. *Nascitur Poeta, fit Orator.* C'est à dire, qu'il faut être né avec une certaine force et vivacité d'esprit pour être Poëte ; mais que l'attention, la lecture, et le travail suffisent pour faire un Orateur. Adieu.

TRANSLATION.

Bath, October the 17th, 1739.

MY DEAR CHILD,

INDEED, I believe you are the first boy, to whom (under the age of eight years) one has ever ventured to mention the figures of rhetoric, as I did in my last*. But I am of opinion, that we cannot begin to think too young ; and that the art which teaches us how to persuade the mind, and touch the heart, must surely deserve the earliest attention.

You cannot but be convinced, that a man who speaks and writes with elegance and grace ; who makes choice of good words ; and adorns and embellishes the subject, upon which he either speaks or writes, will persuade better, and succeed more easily in obtaining what he wishes, than a man who does

* Not to be found.

not explain himself clearly ; speaks his language ill ; or makes use of low and vulgar expressions ; and who has neither grace nor elegance in any thing that he says. Now it is by Rhetoric, that the art of speaking eloquently is taught : and, though I cannot think of grounding you in it, as yet, I would wish however to give you an idea of it suitable to your age.

The first thing you should attend to is, to speak whatever language you do speak, in its greatest purity, and according to the rules of Grammar ; for we must never offend against Grammar, nor make use of words, which are not really words. This is not all ; for not to speak ill, is not sufficient ; we must [speak well ; and the best method of attaining to that, is to read the best authors with attention ; and to observe how people of fashion speak, and those who express themselves best ; for shop-keepers, common people, footmen, and maid-servants, all speak ill. They make use of low and vulgar expressions, which people of rank never use. In Numbers, they join the singular and the plural together ; in Genders, they confound masculine with feminine ; and in Tenses, they often take the one for the other. In order to avoid all these faults, we must read with care, observe the turn and expressions of the best authors ; and not pass a word which we do not understand, or concerning which we have the least doubt, without exactly inquiring the meaning of it. For example ; when you read Ovid's Metamorphoses with Mr. Martin, you should ask him the meaning of every word you do not know ; and also,

whether it is a word that may be made use of in prose, as well as in verse: for, as I formerly told you, the language of poetry is different from that which is proper for common discourse; and a man would be to blame, to make use of some words in prose, which are very happily applied in poetry. In the same manner, when you read French with Mr. Pelnote, ask him the meaning of every word you meet with, that is new to you; and desire him to give you examples of the various ways in which it may be used. All this requires only a little attention; and yet there is nothing more useful. It is said, that a man must be born a Poet; but that he can make himself an Orator. *Nascitur Poeta, fit Orator.* This means, that, to be a Poet, one must be born with a certain degree of strength and vivacity of mind; but that attention, reading, and labour, are sufficient to form an Orator. Adieu.

L E T T E R XXXII.

Bath, October the 26th, 1739.

DEAR BOY,

THOUGH Poetry differs much from Oratory in many things; yet it makes use of the same figures of Rhetoric; nay, it abounds in metaphors, similies, and allegories; and you may learn the purity of the language, and the ornaments of eloquence, as well by reading verse as prose. Poetical diction,

diction, that is, poetical language, is more sublime and lofty than prose, and takes liberties which are not allowed in prose, and are called Poetical Licences. This difference between verse and prose you will easily observe, if you read them both with attention. In verse, things are seldom said plainly and simply, as one would say them in prose; but they are described and embellished: as for example; what you hear the watchman say often in three words, *a cloudy morning*, is said thus in verse, in the tragedy of Cato:

“ The dawn is overcast, the morning lowers,

“ And heavily in clouds brings on the day.”

This is poetical diction; which would be improper in prose, though each word separately may be used in prose.

I will give you, here, a very pretty copy of verses of Mr. Waller's, which is extremely poetical, and full of images. It is to a Lady who played upon the lute. The lute, by the way, is an instrument with many strings, which are played upon by the fingers.

“ Such moving sounds from such a careless touch,

“ So little she concern'd, and we so much.

“ The trembling strings about her fingers croud,

“ And tell their joy, for every kiss, aloud.

“ Small force there needs to make them tremble so,

“ Touch'd by that hand, who would not tremble too?

“ Here Love takes stand, and, while she charms the ear,

“ Empties his quiver on the list'ning deer.

“ Music so softens and disarms the mind,

“ That not one arrow can resistance find.

" Thus the fair tyrant celebrates the prize,
 " And acts herself the triumph of her eyes.
 " So Nero once, with harp in hand, survey'd
 " His flaming Rome: and as it burnt, he play'd."

Mind all the poetical beauties of these verses. He supposes the sounds of the strings, when she touches them, to be the expression of their joy for kissing her fingers. Then, he compares the trembling of the strings to the trembling of a lover, who is supposed to tremble with joy and awe, when touched by the person he loves. He represents Love (who, you know, is described as a little boy, with a bow, arrows, and a quiver) as standing by her, and shooting his arrows at people's hearts, while her music softens and disarms them. Then he concludes with that fine simile of Nero, a very cruel Roman Emperor, who set Rome on fire, and played on the harp all the while it was burning: for, as Love is represented by the Poets as fire and flames; so she, while people were burning for love of her, played, as Nero did while Rome, which he had set on fire, was burning. Pray get these verses by heart against I see you. Adieu.

You will observe, that these verses are all long, or heroic verses, that is, of ten syllables, or five feet; for a foot is two syllables.

LETTER

L E T T E R XXXIII.

A Bath, ce 29^{ieme} d'Octobre, 1739.

MON CHER ENFANT,

SI l'on peut être trop modeste, vous l'êtes, et vous méritez plus que vous ne demandez. Une canne à pomme d'ambre, et une paire de boucles, sont des récompenses très modiques pour ce que vous faites, et j'y ajouterai bien quelque autre chose. La modestie est une très bonne qualité, qui accompagne ordinairement le vrai mérite. Rien ne gagne et ne prévient plus les esprits que la modestie ; comme, au contraire, rien ne choque et ne rebute plus que la présomption et l'effronterie. On n'aime pas un homme, qui veut toujours se faire valoir, qui parle avantageusement de lui même, et qui est toujours le héros de son propre Roman. Au contraire, un homme qui cache, pour ainsi dire, son propre mérite, qui relève celui des autres, et qui parle peu et modestement de lui même, gagne les esprits, et se fait estimer et aimer.

Mais il y a, aussi, bien de la différence entre la modestie et la mauvaise honte ; autant la modestie est louable, autant la mauvaise honte est ridicule. Il ne faut non plus être un nigaud, qu'un effronté ; et il faut savoir se présenter, parler aux gens, et leur répondre sans être décontenancé ou embarrassé. Les Anglois sont pour l'ordinaire nigauds, et n'ont pas ces manieres aisées, et libres, mais en même tems polies, qu'ont les François. Remarquez donc

les François, et imitez les, dans leur maniere de se présenter, et d'aborder les gens. Un bourgeois ou un campagnard a honte quand il se présente dans une compagnie; il est embarrassé, ne fait que faire de ses mains, se démonte quand on lui parle, et ne répond qu'avec embarras, et presque en bégaiant; au lieu qu'un honnête homme, qui fait vivre, se présente avec assurance et de bonne grace, parle même aux gens qu'il ne connoit pas, sans s'embarasser et d'une manière tout à fait naturelle et aisée. Voilà ce qui s'appelle avoir du monde, et savoir vivre, qui est un article très important dans le commerce du monde. Il arrive souvent; qu'un homme qui a beaucoup d'esprit et qui ne fait pas vivre, est moins bien reçu, qu'un homme qui a moins d'esprit, mais qui a du monde.

Cet objet mérite bien votre attention; pensez y donc, et joignez la modestie à une assurance polie et aisée. Adieu.

Je reçois dans le moment votre lettre du 27, qui est très bien écrite.

TRANSLATION.

Bath, October the 29th, 1739.

MY DEAR CHILD,

IF it is possible to be too modest, you are; and you deserve more than you require. An amber-headed cane, and a pair of buckles, are a recompence so far from being adequate to your deserts, that

that I shall add something more. Modesty is a very good quality, and which generally accompanies true merit: it engages and captivates the minds of people; as, on the other hand, nothing is more shocking and disgusting, than presumption and impudence. We cannot like a man who is always commending and speaking well of himself, and who is the hero of his own story. On the contrary, a man who endeavours to conceal his own merit; who sets that of other people in its true light; who speaks but little of himself, and with modesty: such a man makes a favourable impression upon the understanding of his hearers, and acquires their love and esteem.

There is, however, a great difference between modesty, and an awkward bashfulness; which is as ridiculous as true modesty is commendable. It is as absurd to be a simpleton, as to be an impudent fellow; and one ought to know how to come into a room, speak to people, and answer them, without being out of countenance, or without embarrassment. The English are generally apt to be bashful; and have not those easy, free, and at the same time polite manners, which the French have. A mean fellow, or a country bumpkin, is ashamed when he comes into good company: he appears embarrassed, does not know what to do with his hands, is disconcerted when spoken to, answers with difficulty, and almost stammers: whereas a gentleman, who is used to the world, comes into company with a graceful

ful and proper assurance, speaks even to people he does not know, without embarrassment, and in a natural and easy manner. This is called usage of the world, and good-breeding: a most necessary and important knowledge in the intercourse of life. It frequently happens that a man with a great deal of sense, but with little usage of the world, is not so well received as one of inferior parts, but with a gentleman-like behaviour,

These are matters worthy your attention; reflect on them, and unite modesty, to a polite and easy assurance. Adieu.

I this instant receive your letter of the 27th, which is very well written.

L E T T E R XXXIV.

Bath, November the 1st, 1739.

DEAR BOY,

LET us return to Oratory, or the art of speaking well; which should never be intirely out of your thoughts, since it is so useful in every part of life, and so absolutely necessary in most. A man can make no figure without it, in Parliament, in the Church, or in the Law; and even in common conversation, a man that has acquired an easy and habitual eloquence, who speaks properly and accurately,

curately, will have a great advantage over those who speak incorrectly and inelegantly.

The business of Oratory, as I have told you before, is to persuade people; and you easily feel, that to please people is a great step towards persuading them. You must then, consequently, be sensible how advantageous it is for a man, who speaks in public, whether it be in Parliament, in the Pulpit, or at the Bar, (that is, in the Courts of Law) to please his hearers so much as to gain their attention: which he can never do, without the help of Oratory. It is not enough to speak the language, he speaks in, in its utmost purity, and according to the rules of Grammar; but he must speak it elegantly; that is, he must chuse the best and most expressive words, and put them in the best order. He should likewise adorn what he says by proper metaphors, similies, and other figures of Rhetoric; and he should enliven it, if he can, by quick and sprightly turns of wit. For example; suppose you had a mind to persuade Mr. Maittaire to give you a holyday, would you bluntly say to him, Give me a holyday? That would certainly not be the way to persuade him to it. But you should endeavour first to please him, and gain his attention, by telling him; that your experience of his goodness and indulgence encouraged you to ask a favour of him; that, if he should not think proper to grant it, at least you hoped, he would not take it ill that you asked it. Then you should tell him, what it was that you wanted; that it was
a holy-

a holyday; for which you should give your reasons; as, that you had such or such a thing to do, or such a place to go to. Then you might urge some arguments why he should not refuse you; as, that you have seldom asked that favour, and that you seldom will; and that the mind may sometimes require a little rest from labour, as well as the body. This you may illustrate by a simile, and say, that as the bow is the stronger, for being sometimes unstrung and unbent; so the mind will be capable of more attention, for being now and then easy and relaxed.

This is a little oration, fit for such a little orator as you; but, however, it will make you understand what is meant by oratory and eloquence: which is to persuade. I hope you will have that talent hereafter in greater matters.

L E T T E R XXXV.

November the 20th, 1739.

DEAR BOY,

AS you are now reading the Roman History, I hope you do it with that care and attention which it deserves. The utility of History consists principally in the examples it gives us, of the virtues and vices of those who have gone before us: upon which we ought to make the proper observations. History animates and excites us to the love and the

the practice of virtue; by showing us the regard and veneration that was always paid to great and virtuous men, in the times in which they lived, and the praise and glory with which their names are perpetuated, and transmitted down to our times. The Roman History furnishes more examples of virtue and magnanimity, or greatness of mind, than any other. It was a common thing to see their Consuls and Dictators (who, you know, were their chief Magistrates) taken from the plough, to lead their armies against their enemies; and, after victory, returning to their plough again, and passing the rest of their lives in modest retirement: a retirement more glorious, if possible, than the victories that preceded it! Many of their greatest men died so poor, that they were buried at the expence of the public. Curius, who had no money of his own, refused a great sum, that the Samnites offered him, saying, that he saw no glory in having money himself, but in commanding those that had. Cicero relates it thus: "*Curio ad focum sedenti magnum auri pondus Samnites cum attulissent, repudiati ab eo sunt.*" "*Non enim aurum habere præclarum sibi videri, sed iis, qui haberent aurum, imperare.*" And Fabricius, who had often commanded the Roman armies, and as often triumphed over their enemies, was found by his fire-side, eating those roots and herbs which he had planted and cultivated himself in his own field. Seneca tells it thus: "*Fabricius ad focum cœnat illas ipsas radices, quas, in agro repurgando, triumphalis Senex vulsit.*" Scipio, after a victory he had obtained

in

in Spain, found among the prisoners a young Princess of extreme beauty, who, he was informed, was soon to have been married to a man of quality of that country. He ordered her to be entertained and attended with the same care and respect, as if she had been in her father's house; and, as soon as he could find her lover, he gave her to him, and added to her portion the money that her father had brought for her ransom. Valerius Maximus says, *Eximiæ formæ virginem accersitis parentibus, et sponso inviolatam tradidit, et Juvenis, et Cælebs, et Victor.* This was a most glorious example of moderation, continence, and generosity, which gained him the hearts of all the people of Spain; and made them say, as Livy tells us, *Venisse Diis simillimum juvenem, vincentem omnia, cum armis, tum benignitate, ac beneficiis.*

Such are the rewards that always crown virtue; and such the characters that you should imitate, if you would be a great and a good man, which is the only way to be a happy one! Adieu.

L E T T E R XXXVI.

Monday.

DEAR BOY,

I WAS very sorry that Mr. Maittaire did not give me such an account of you, yesterday, as I wished and expected. He takes so much pains to teach you, that he well deserves from you the returns

turns of care and attention. Besides, pray consider, now that you have justly got the reputation of knowing much more than other boys of your age do, how shameful it would be for you to lose it; and to let other boys, that are now behind you, get before you. If you would but have attention, you have quickness enough to conceive, and memory enough to retain; but, without attention, while you are learning, all the time you employ at your book is thrown away; and your shame will be the greater, if you should be ignorant, when you had such opportunities of learning. An ignorant man is insignificant and contemptible; nobody cares for his company, and he can just be said to live, and that is all. There is a very pretty French Epigram, upon the death of such an ignorant, insignificant fellow, the sting of which is, that all that can be said of him is, that he was once alive, and that he is now dead. This is the Epigram, which you may get by heart:

*Colas est mort de maladie,
Tu veux que j'en pleure le sort,
Que diable veux tu que j'en die?
Colas vivoit, Colas est mort.*

Take care not to deserve the name of Colas; which I shall certainly give you, if you do not learn well: and then that name will get about, and every body will call you Colas; which will be much worse than Frisky.

You are now reading Mr. Rollin's ancient History:

pray remember to have your maps by you, when you read it, and desire Monsieur Pelnote to show you, in the maps, all the places you read of. Adieu,

L E T T E R XXXVII.

Saturday.

DEAR BOY,

SINCE you chuse the name of Polyglot, I hope you will take care to deserve it; which you can only do by care and application. I confess the names of Frisky, and Colas, are not quite so honourable; but then, remember too, that there cannot be a stronger ridicule, than to call a man by an honourable name, when he is known not to deserve it. For example; it would be a manifest irony to call a very ugly fellow an Adonis, (who, you know, was so handsome, that Venus herself fell in love with him) or to call a cowardly fellow an Alexander, or an ignorant fellow, Polyglot; for every body would discover the sneer: and Mr. Pope observes very truly, that

“ Praise undeserv'd is satire in disguise.

Next to the doing of things that deserve to be written, there is nothing that gets a man more credit, or gives him more pleasure, than to write things that deserve to be read. The younger Pliny, (for there were two Plinys, the uncle and the nephew) expresses it thus: “ *Equidem beatos puto, quibus Deorum munere*

datum est, aut facere scribenda, aut legenda scribere; beatissimos verò quibus utrumque."

Pray mind your Greek particularly; for to know Greek very well, is to be really learned: there is no great credit in knowing Latin, for every body knows it; and it is only a shame not to know it. Besides that, you will understand Latin a great deal the better for understanding Greek very well; a great number of Latin words, especially the technical words, being derived from the Greek. Technical words, mean such particular words as relate to any art or science; from the Greek word *τεχνη*, which signifies Art, and *τεχνικος*, which signifies Artificial. Thus, a Dictionary, that explains the terms of art, is called a *Lexicon Technicum*, or a *Technical Dictionary*. Adieu.

L E T T E R XXXVIII.

Longford, June the 9th, 1740.

DEAR BOY,

I Write to you now, in the supposition that you continue to deserve my attention, as much as you did when I left London; and that Mr. Maittaire would commend you as much now, as he did the last time he was with me; for otherwise, you know very well, that I should not concern myself about you. Take care, therefore, that, when I come to town,

town, I may not find myself mistaken in the good opinion I entertained of you in my absence.

I hope you have got the linnets and bullfinches you so much wanted ; and I recommend the bullfinches to your imitation. Bullfinches, you must know, have no natural note of their own, and never sing, unless taught ; but will learn tunes better than any other birds. This they do by attention and memory ; and you may observe, that, while they are taught, they listen with great care, and never jump about and kick their heels. Now I really think it would be a great shame for you to be outdone by your own bullfinch.

I take it for granted, that, by your late care and attention, you are now perfect in Latin verses ; and that you may at present be called, what Horace desired to be called, *Romanæ fidicen Lyræ*. Your Greek too, I dare say, keeps pace with your Latin ; and you have all your paradigms *ad unguem*.

You cannot imagine what alterations and improvements I expect to find every day, now that you are more than *Oëtennis*. And, at this age, *non progredi* would be *regredi*, which would be very shameful.

Adieu ! Do not write to me ; for I shall be in no settled place to receive letters, while I am in the country.

LETTER

LETTER XXXIX.

London, June the 25th, 1740.

DEAR BOY,

AS I know you love reading, I send you this book for your amusement, and not by way of task or study. It is an Historical, Chronological, and Geographical Dictionary; in which you may find almost every thing you can desire to know, whether ancient or modern. As Historical, it gives you the history of all remarkable persons and things; as Chronological, it tells you the time when those persons lived, and when those things were done; and as Geographical, it describes the situation of countries and cities. For example; would you know who Aristides the Just was, you will find there, that he was of Athens; that his distinguished honesty and integrity acquired him the name of Just; the most glorious appellation a man can have. You will likewise find, that he commanded the Athenian army, at the battle of Plataea, where Mardonius, the Persian General, was defeated, and his army, of three hundred thousand men, utterly destroyed; and that, for all these virtues, he was banished Athens by the Ostracism. You will then (it may be) be curious to know what the Ostracism is. If you look for it, you will find that the Athenians, being very jealous of their liberties, which they thought were the most in danger from those whose virtue and merit made them the most popular, (that is, recommended them most to the favour of the

people) contrived this Ostracism ; by which, if six hundred people gave in the name of any one man, written upon a shell, that person was immediately banished for ten years.

As to Chronology, would you know when Charlemain was made Emperor of the West ; look for the article of Charlemagne ; and you will find, that, being already master of all Germany, France, and great part of Spain and Italy, he was declared Emperor, in the year 800.

As to the Geographical part, if you would know the situation of any town, or country, that you read of ; as for instance, Persepolis ; you will find where it was situated, by whom founded, and that it was burnt by Alexander the Great, at the instigation of his mistress, Thais, in a drunken riot. In short, you will find a thousand entertaining stories to divert you, when you have leisure from your studies, or your play : for one must always be doing something, and never lavish away so valuable a thing as time ; which, if once lost, can never be regained. Adieu.

L E T T E R XL.

Philippus Chesterfield parvulo suo Philippo Stanhope, S. P. D.

PERgrata mihi fuit epistola tua, quam nuper accepi, eleganter enim scripta erat, et polliceris te summam operam daturum, ut veras laudes meritò adipisci

pisci possis. Sed, ut planè dicam ; valde suspicor te, in ea scribenda, optimum et eruditissimum adiutorem habuisse ; quo duce et auspice, nec elegantia, nec doctrina, nec quicquid prorsus est dignum sapiente bonoque, unquam tibi deesse poterit. Illum ergo ut quam diligenter colas, te etiam atque etiam rogo ; et quo magis eum omni officio, amore, et obsequio persequeris, eo magis te me studiosum, et observantem existimabo.

Duæ septimanæ mihi ad has aquas bibendas supersunt, antequam in urbem revertam ; tunc cura, ut te in dies doctiorem inveniam. Animo, attentione, majore diligentia opus est. Præmia laboris, et industriæ, hinc afferam, si modo te dignum præbeas ; sin aliter, segnitiei poenas dabis. Vale.

TRANSLATION.

Philip Chesterfield to his dear little Philip Stanhope.

YOUR last letter afforded me very great satisfaction, both as it was elegantly penned, and because you promise in it, to take great pains, to attain deservedly, true praise. But I must tell you ingenuously, that I suspect, very much, your having had, in composing it, the assistance of a good and able master ; under whose conduct and instruction it will be your own fault if you do not acquire elegance of style, learning, and, in short, every thing else, becoming a wise and virtuous person. I earnestly entreat you, therefore, to imitate, carefully, so good

a pattern; and, the more attention and regard you show for him, the more I shall think you love and respect me.

I shall continue here a fortnight longer, drinking these waters, before I return to town; let me then find you sensibly improved in your learning. You must summon greater resolution and diligence. I shall bring you presents from hence, which you shall receive as rewards of your application and industry, provided I find you deserving of them; if otherwise, expect reproof and chastisement for your sloth. Farewell.

L E T T E R XLI.

Tunbridge, July the 18th, 1740.

DEAR BOY,

AFTER Sparta and Athens, Thebes and Corinth were the most considerable cities in Greece. Thebes was in Bœotia, a province of Greece, famous for its thick, foggy air, and for the dullness and stupidity of its inhabitants; insomuch that calling a man a Bœotian, was the same as calling him a stupid fellow: and Horace, speaking of a dull, heavy fellow, says, *Bœotum jurares, crasso in aere, natum.*

However, Thebes made itself very considerable, for a time, under the conduct of Epaminondas, who was one of the greatest and most virtuous characters of all antiquity.

antiquity. Thebes, like all the rest of Greece, fell under the absolute dominion of the Kings of Macedon, Alexander's successors. Thebes was founded by Cadmus, who first brought letters into Greece. Oedipus was King of Thebes; whose very remarkable story is worth your reading.

The city of Corinth sometimes made a figure, in defence of the common liberties of Greece; but was chiefly considerable, upon account of its great trade and commerce; which enriched it so much, and introduced so much luxury, that, when it was burnt by Mummius, the Roman Consul, the number of golden, silver, brass, and copper statues and vases, that were then melted, made that famous metal, called Corinthian brass, so much esteemed by the Romans.

There were, besides, many other little Kingdoms and Republics in Greece, which you will be acquainted with, when you enter more particularly into that part of ancient history. But, to inform yourself a little, at present, concerning Thebes and Corinth, turn to the following articles in Moreri,

Thebes,	Epaminondas,
Cadmus,	Pelopidas,
Oedipe,	Corinth,
Jocaste,	Mummius,
Sphynx,	

L E T T E R XLII.

Tunbridge, July the 29th, 1741.

DEAR BOY,

SINCE you are so ready at the measure of Greek and Latin verses, as Mr. Maittaire writes me word you are; he will possibly, before it is very long, try your invention a little, and set you to make some of your own composition; you should therefore begin to consider, not only the measure of the verses you read, but likewise the thoughts of the Poet, and the similes, metaphors, and allusions, which are the ornaments of Poetry, and raise it above prose, and distinguish it from prose, as much as the measure does. This attention to the thoughts and diction of other Poets, will suggest both matter, and the manner of expressing it, to you, when you come to invent, yourself. Thoughts are the same in every language, and a good thought in one language is a good one in every other: thus, if you attend to the thoughts and images in French or English poetry, they will be of use to you, when you compose in Latin or Greek. I have met lately with a very pretty copy of English verses, which I here send you to learn by heart; but first, I will give you the thought in prose, that you may observe how it is expressed, and adorned by poetical diction.

The Poet tells his mistress, Florella, that she is so unkind to him, she will not even suffer him to look at her; that, to avoid her cruelty, he addresses himself

himself to other women, who receive him kindly ; but that, notwithstanding this, his heart always returns to her, though she uses him so ill ; and then he concludes with this beautiful and apt simile, in which he compares his fate to that of exiles (that is, people who are banished from their own country) who, though they are pitied in whatever country they go to, yet long to return to their own, where they are sure to be used ill, and punished.

Why will Florella, when I gaze,
My ravish'd eyes reprove,
And hide from them the only face,
They can behold with love?

To shun her scorn, and ease my care,
I seek a nymph more kind,
And while I rove from fair to fair,
Still gentler usage find.

But oh ! how faint is every joy,
Where Nature has no part !
New beauties may my eyes employ,
But you engage my heart.

So restless exiles, doom'd to roam,
Meet pity every where ;
Yet languish for their native home,
Though death attends them there.

} The Simile.

You will observe that these verses have alternate rhymes ; that is, the third line rhymes to the first, and the fourth line to the second ; the first and third lines having four feet each ; and the second and fourth having but three feet each. A foot, in English verse, is two syllables.

To use your ear a little to English verse, and to make you attend to the sense too, I have transposed the words of the following lines; which I would have you put in their proper order, and send me in your next.

Life consider cheat a when tis all I
 Hope with fool'd, deceit men yet with favour
 Repay will to-morrow trust on think and
 Falser former day to-morrow's than the
 Worse lies blest be shall when and we says it
 Hope new some possess'd cuts off with we what,

Adieu,

L E T T E R XLIII.

Tunbridge, August the 14th, 1740.

DEAR BOY,

I Am very glad to hear from Mr. Maittaire, that you are so ready at scanning both Greek and Latin verses; but I hope you mind the sense of the words, as well as the quantities. The great advantage of knowing many languages; consists in understanding the sense of those nations, and authors, who speak and write those languages; but not in being able to repeat the words like a parrot, without knowing their true force and meaning. The Poets require your attention and observation more than the prose authors; poetry being more out of the common way than prose compositions are.

are. Poets have greater liberties allowed them than prose writers, which is called the *Poetical Licence*. Horace says, that Poets and Painters have an equal privilege of attempting any thing. *Pictoribus atque Poetis, quidlibet audendi, semper fuit æqua potestas*. Fiction, that is, invention, is said to be the soul of poetry. For example; the Poets give life to several inanimate things; that is, to things that have no life: as for instance; they represent the passions, as Love, Fury, Envy, &c. under human figures; which figures are allegorical; that is, represent the qualities and effects of those passions. Thus the Poets represent Love as a little boy, called Cupid, because Love is the passion of young people chiefly. He is represented blind likewise; because Love makes no distinction, and takes away the judgment. He has a bow and arrows, with which he is supposed to wound people, because Love gives pain: and he has a pair of wings to fly with; because Love is changeable, and apt to fly from one object to another. Fury likewise is represented under the figures of three women, called the three Furies; Alecto, Megæra, and Tisiphone. They are described with lighted torches or flambeaux in their hands; because Rage and Fury is for setting fire to every thing: they are likewise drawn, with serpents hissing about their heads; because serpents are poisonous and destructive animals. Envy is described as a woman, melancholy, pale, livid, and pining; because envious people are never pleased, but always repining at other people's happiness: she

she is supposed to feed upon serpents ; because envious people only comfort themselves with the misfortunes of others. Ovid gives the following description of Envy.

————— *Videt intus edentem*

Vipereas carnes, vitiorum alimenta suorum,

Invidiam : visâque oculos avertit. at illa

Surgit humo pigrâ : semesarumque relinquit

Corpora serpentum ; passuque incedit inertî.

Utque Deam vidit formâque armisque decoram ;

Ingemuit : vultumque ima ad suspiria duxit.

Pallor in ore sedet : macies in corpore toto :

Nusquam recta acies : livent rubigine dentes :

Pectora felle virent : lingua est suffusa veneno.

Risus abest ; nisi quem visi movère dolores.

Nec fruitur somno, vigilacibus excita curis :

Sed videt ingratos, intabescitque videndo,

Successus hominum : carpitque et carpitur unâ :

Suppliciumque suum est.

This is a beautiful poetical description of that wretched, mean passion of envy, which I hope you will have too generous a mind ever to be infected with ; but that, on the contrary, you will apply yourself to virtue and learning, in such a manner as to become an object of envy yourself. Adieu !

LETTER

L E T T E R XLIV.

DEAR BOY,

Monday.

SINCE, by Mr. Maittaire's care, you learn your Latin and Greek out of the best authors, I wish you would, at the same time that you construe the words, mind the sense and thoughts of those authors; which will help your invention, when you come to compose yourself, and at the same time form your taste. Taste, in its proper signification, means the taste of the palate in eating or drinking; but it is metaphorically used for the judgment one forms of any art or science. For example; if I say, such a man has a good taste in poetry, I mean that he judges well of poetry, and distinguishes rightly what is good and what is bad; and finds out equally the beauties and the faults of the composition. Or if I say, that such a man has a good taste in painting, I mean the same thing; which is, that he is a good judge of pictures; and will distinguish not only good ones from bad ones, but very good ones from others not quite so good, but yet good ones. *Avoir le goût bon*, means the same thing in French: and nothing forms so true a taste, as the reading the ancient authors with attention.—Description is a beautiful part of poetry, and much used by the best Poets; it is likewise called painting, because it represents things in so lively and strong a manner, that we think we see them as in a picture. Thus Ovid describes the palace of the Sun, or Apollo.

Regia

*Regia Solis erat sublimibus alta columnis,
 Clara micante auro, flammisque imitante pyropo.
 Cujus ebur nitidum fastigia summa tenebat :
 Argenti bifores radiabant lumine valvæ,
 Materiem superabat opus : nam Mulciber illic
 Æquora cælarat medias cingentia terras,
 Terrarumque orbem, cælumque quod imminet orbi.*

Afterwards he describes Phœbus himself, sitting upon his throne :

————— *Purpureâ velatus veste sedebat
 In Solio Phœbus, claris lucente smaragdis.
 A dextrâ lævâque Dies, et Mensis, et Annus,
 Sæculaue et positæ spatiis æqualibus Horæ ;
 Verque novum stabat, cinctum florente coronâ,
 Stabat nuda Æstas, et spiceaserta gerebat,
 Stabat et Autumnus calcatis sordidus uvis,
 Et glacialis Hyems, canos hirsuta capillos.*

Observe the invention in this description. As the sun is the great rule by which we measure time ; and as it marks out the years, the months, the days, and the seasons ; so Ovid has represented Phœbus upon his throne, as the principal figure, attended by the years, days, months, and seasons, which he likewise represents as so many persons. This is properly invention, and invention is the soul of poetry. Poets have their name, upon that account, from the Greek word Ποιέω, which signifies, to make, or invent. Adieu !

Translate these Latin verses, at your leisure, into English, and send your translation, in a letter, to my

my house in town. I mean English prose; for I do not expect verse from you yet.

LETTER XLV.

Friday.

DEAR BOY,

I Mentioned, in my last, description, or painting, as one of the shining marks or characteristics of Poetry. The likeness must be strong and lively; and make us almost think, that we see the thing before our eyes. Thus the following description of Hunger, or Famine, in Ovid, is so striking, that one thinks one sees some poor famished wretch.

*Famem lapidoso vidit in agro,
Unguibus et raras vellentem dentibus herbas.
Hirtus erat crinis, cava lumina, pallor in ore,
Labra incana situ, scabræ rubigine fauces,
Dura cutis, per quam spectari viscera possent:
Ossa sub incurvis extabant arida lumbis:
Ventris erat pro ventre locus: pendere putares
Pectus, et a spinæ tantummodo crate teneri.*

Observe the propriety and significancy of the epithets. *Lapidoso* is the epithet to *agro*; because a stony ground produces very little grass. *Raras* is the epithet to *herbas*, to mark how few and how scarce the herbs were, that Famine was tearing with her teeth and nails. You will easily find out the other epithets,

I will

I will now give you an excellent piece of painting, or description, in English verse; it is in the tragedy of Phædra and Hippolytus. Phædra was the second wife of the famous Theseus, one of the first Kings of Athens; and Hippolytus was his son by his former wife. Look for the further particulars of their story in your dictionary, under the articles *Phe-dre* and *Hippolite*.

So when *bright* Venus yielded up her charms,
The *blest* Adonis languish'd in her arms.
His *idle* horn on *fragrant* myrtles hung;
His arrows *scatter'd*, and his bow *unstrung*.
Obscure, in coverts, lie his *dreaming* hounds,
And bay the *fancied* boar with *feeble* sounds.
For nobler sports he quits the *savage* fields,
And all the Hero to the Lover yields.

I have marked the epithets, that you may the better observe them. Venus is called *bright*, upon account of her beauty: Adonis is called *blest*, because Venus was in love with him: his horn is said to be *idle*, because he then laid it by, and made no use of it: the myrtles are called *fragrant*, because the myrtle is a sweet-smelling tree; moreover the myrtle is the particular tree sacred to Venus: *scattered* arrows, because laid by here and there, carelessly. The bow *unstrung*: it was the custom to unstring the bow when they did not use it, and it was the stronger for it afterwards. *Dreaming* hounds: hounds that are used to hunt, often dream they are hunting; as appears by their making the same noise, only not so loud, when they sleep, as they do when they are hunting some wild beast; therefore, the sounds are called

called *feeble*. *Savage* fields; so called from the roughness of field sports, in comparison to the tenderness and softness of love.

Adonis was extremely handsome, and a great sportsman; he used to employ his whole time in hunting boars, and other wild beasts. Venus fell in love with him, and used frequently to come down to him: he was at last killed by a wild boar, to the great grief of Venus. Look for Adonis in your dictionary; for, though you have read his story in Ovid's *Metamorphoses*, I believe that excellent memory of yours wants refreshing. From hence, when a man is extremely handsome, he is called, by metaphor, an Adonis. Adieu.

L E T T E R XLVI.

Saturday.

DEAR BOY,

YOUR last translations were very well done; and I believe you begin to apply yourself more. This you may depend upon, that the more you apply, the easier you will find your learning, and the sooner you will have done with it. But, as I have often told you before, it is not the words only that you should mind, but the sense and beauties of the authors you read; which will furnish you with matter, and teach you to think justly upon subjects. For example; if you were to say, in poetry, that it

was morning, you would not barely say it was morning; that would not be poetical: but you would represent the morning under some image, or by description; as thus:

Lo! from the *rosy* east, her *purple* doors
The Morn unfolds, adorn'd with *blushing* flowers.
The *lessen'd* stars draw off and disappear,
Whose *bright* battalions, lastly, Lucifer
Brings up, and quits his station in the rear.

Observe, that the day always rises in the east; and therefore it is said, from the *rosy* east: *rosy* is the epithet to east; because the break of day, or the Aurora, is of a reddish rosy colour. Observe too, that Lucifer is the name of that star that disappears the last in the morning; for the astronomers have given names to most of the stars. The three last lines, which have the same rhymes, are called a triplet, which is always marked as I have marked it. The original Latin is thus in Ovid:

————— *Ecce vigil rutilo patefecit ab ortu*
Purpureas Aurora fores, et plena rosarum
Atria. Diffugiunt stellæ, quarum agmina cogit
Lucifer, et cæli statione novissimus exit.

Here is another way of saying that it is morning, as Virgil expresses it:

Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile;
Jam sole infuso, jam rebus luce reiectis.

Thus

Thus in English verse :

And now Aurora, harbinger of day,
Rose from the *saffron* bed where Tithon lay,
And sprinkled o'er the world with *new-born* light :
The sun now shining, all things brought to fight.

Look in your dictionary for the articles *Aurore* and *Tithon*, where you will find their story. Tithon was the husband of Aurora. Aurora, in poetical language, means the break of day, or the first part of the morning. Harbinger (by the way) means forerunner, or a person who is sent before-hand, by another, upon a journey, to prepare things for him. The King has several harbingers, that go before him upon the road, to prepare his lodging, and get every thing ready. So Aurora, or the Morning, is called, by a metaphor, the harbinger of Day, because it foreruns the day.

I expect very good verses, of your making, by that time you are ten years old ; and then you shall be called *Poeta Decennis*, which will be a very uncommon, and, consequently, a very glorious title. Adieu.

L E T T E R XLVII.

Wednesday.

DEAR BOY,

IN my last I sent you two or three poetical descriptions of the Morning; I here send you some, of the other parts of the day. The Noon, or Mid-day, that is twelve o'clock, is thus described by Ovid:

Fecerat exiguas jam Sol altissimus umbras.

And in another place,

*Jamque dies rerum medias contraxerat umbras,
Et Sol ex æquo, metâ distabat utrâque :*

Because the sun, at noon, is exactly in the middle of its course, and, being then just perpendicular over our heads, makes the shadows very short; whereas, when the sun shines on either side of us, (as it does mornings and evenings) the shadows are very long; which you may observe any sun-shiny day that you please. The Evening is described thus, by Ovid:

*Jam labor exiguus Phœbo restabat : equique
Pulsabant pedibus spatium declivis Olympi :*

Because the course of the sun, being supposed to be of one day, Phœbus (that is the sun) is here said to have little more remaining business to do; and his horses are represented as going down hill; which points out the evening; the sun, in the evening, seeming to go downwards. In another place he says,

Jamque

*Jamque dies exactus erat, tempusque subibat,
Quod tu nec tenebras, nec possis dicere lucem:*

For, in the dusk of the evening, one can neither call it day nor night.

Night is described by Virgil in this manner:

*Nox erat, et terras animalia fusa per omnes;
Alituum, Pecudumque genus, sopor altus habebat.*

What I mean, by sending and explaining these things to you, is to use you to think and reflect a little yourself; and not to repeat words only, like a parrot, without minding or knowing the sense and import of them. For example; when you read a description of any thing, compare it with your own observations; and ask yourself this question, Is this so! Have I ever observed it before? And, if you have not observed it, take the first opportunity you can of doing it. For instance; if you have not already observed, that the shadows are long in the morning and the evening, and short at noon, try it yourself, and see whether it is true or not. When you hear of the *rosy morn*, consider with yourself why it is so called, and whether it ought to be called so or not; and observe the morning early, to see if it is not of a reddish, rosy colour. When you hear of Night's spreading its sable (that is black) wings over the world, consider whether the gradual spreading of the darkness does not extend itself in the sky like black wings. In short, use yourself to think and reflect upon every thing you hear and see: examine every thing, and see whether it is true or not, without

taking it upon trust. For example ; If you should find, in any author, *the blue or azure sun*, would you not immediately reflect, that could not be just ; for the sun is always red ? and that he who could call it so must be either blind, or a fool. When you read historical facts, think of them within yourself, and compare them with your own notions. For example ; when you read of the first Scipio, who, when he conquered Spain, took a beautiful Spanish Princess prisoner, who was soon to have been married to a Prince of that country, and returned her to her lover, not only untouched, but giving her a fortune besides ; are you not struck with the virtue and generosity of that action ? And can you help thinking with yourself, how virtuous it was in Scipio, who was a young man, unmarried, and a conqueror, to withstand the temptation of beauty ; and how generous it was to give her a fortune, to make amends for the misfortunes of the war ? Another reflection too, that naturally occurs upon it, is, how virtuous actions never fail to be rewarded by the commendation and applause of all posterity : for this happened above eighteen hundred years ago ; is still remembered with honour ; and will be so as long as letters subsist : not to mention the infinite pleasure Scipio must have felt himself, from such a virtuous and heroic action. I wish you more pleasure, of that kind, than ever man had. Adieu.

LETTER

LETTER XLVIII.

Bath, October the 14th, 1740.

DEAR BOY,

SINCE I have recommended to you to think upon subjects, and to consider things in their various lights and circumstances, I am persuaded you have made such a progress, that I shall sometimes desire your opinion, upon difficult points, in order to form my own. For instance, though I have, in general, a great veneration for the manners and customs of the ancients, yet I am in some doubt whether the Ostracism of the Athenians was either just or prudent; and should be glad to be determined by your opinion. You know very well, that the Ostracism was the method of banishing those whose distinguished virtue made them popular, and consequently (as the Athenians thought) dangerous to the public liberty. And, if six hundred citizens of Athens gave in the name of any one Athenian, written upon an oyster-shell (from whence it is called Ostracism) that man was banished Athens for ten years. On one hand, it is certain, that a free people cannot be too careful or jealous of their liberty; and it is certain too, that the love and applause of mankind will always attend a man of eminent and distinguished virtue; and, consequently, they are more likely to give up their liberties to such a one, than to another of less merit. But then, on the other hand, it seems extraordinary to discourage virtue upon any account; since it

is only by virtue that any society can flourish, and be considerable. There are many more arguments, on each side of this question, which will naturally occur to you; and, when you have considered them well, I desire you will write me your opinion, whether the Ostracism was a right or a wrong thing; and your reasons for being of that opinion. Let nobody help you; but give me exactly your own sentiments, and your own reasons, whatever they are.

I hope Mr. Pelnote makes you read Rollin with great care and attention, and recapitulate to him whatever you have read that day; I hope too, that he makes you read aloud, distinctly, and observe the stops. Desire your Mamma to tell him so, from me; and the same to Mr. Martin: for it is a shame not to read perfectly well.

Make my compliments to Mr. Maittaire; and take great care that he gives me a good account of you, at my return to London, or I shall be very angry at you. Adieu.

L E T T E R XLIX.

Bath, October the 20th, 1740.

DEAR BOY,

I HAVE often told you already, that nothing will help your invention more, and teach you to think more justly, than reading, with care and attention, the ancient Greek and Latin authors, especially the Poets; invention being the soul of poetry; that

is

is to say, it animates and gives life to poetry, as the soul does to the body. I have often told you too, that Poets take the liberty of personifying inanimate things; that is, they describe and represent, as persons, the passions, the appetites, and many other things that have no figures nor persons belonging to them. For example; they represent Love as a little boy with wings, a bow and arrow, and a quiver. Rage and Fury they represent under the figures of three women, called the three Furies, with serpents hissing about their heads, lighted torches in their hands, and their faces red and inflamed. The description of Envy I have already sent you, and likewise the description of Hunger and Famine, out of Ovid's Metamorphoses. I now send you, out of the same book, the beautiful description of the House or Dwelling of Rumour, that is, Common Report. You will there find all the particularities of Rumour; how immediately it spreads itself every where; how it adds falsehoods to truths; how it imposes upon the vulgar; and how credulity, error, joy, and fear, dwell with it; because credulous people believe lightly whatever they hear, and that all people in general are inclined to believe what they either wish or fear, much. Pray translate these lines, at your leisure, into English, and send them me. Consider them yourself too, at the same time, and compare them with the observations you must already have made upon Rumour, or common fame. Have not you observed, how quickly a piece of news spreads itself all over the town? how it is first whis-

L 4

pered

pered about, then spoken aloud? how almost every body, that repeats it, adds something to it? how the vulgar, that is, the ordinary people, believe it immediately? and how other people give credit to it, according as they wish it true or not? All this you will find painted in the following lines; which I desire you will weigh well. *Hoc enim abs te rogo, oro, postulo, flagito. Jubeo te bene valere.*

† *Orbe locus medio est inter terrasque, fretumque,
Cælestesque plagas, triplicis confinia mundi;
Unde quod est usquam, quamvis regionibus absit,
Inspicitur; penetratque cava vox omnis ad aures.
Fama tenet, summâque domum sibi legit in arce:
Innumerosque aditus, ac mille foramina tectis
Addidit, et nullis inclusit limina portis.
Nocte dieque patent. Tota est ex ære sonanti.
Tota fremit: vocesque refert: iteratque quod audit.
Nulla quies intus, nullâque silentia parte;
Nec tamen est clamor, sed parvæ murmura vocis,
Qualia de pelagi, si quis procul audiat, undis*

Esse

† Full in the midst of this created space,
Betwixt heav'n, earth, and skies, there stands a place,
Confining on all three, with triple bound;
Whence all things, tho' remote, are view'd around;
And thither bring their undulating sound. }
The palace of loud *Fame*, her seat of pow'r,
Plac'd on the summit of a lofty tow'r;
A thousand winding entries, long and wide,
Receive of fresh reports a flowing tide.
A thousand crannies in the walls are made;
Nor gate, nor bars, exclude the busy trade.
'Tis built of brass, the better to diffuse
The spreading sounds, and multiply the news:
Where ecchoes in repeated ecchoes play,
A mart for ever full, and open night and day.

Nor

Esse solent : qualemve sonum, cum Jupiter atras

*Increpuit *nubes, extrema tonitrua reddunt.*

*Atria turba tenent : veniunt leve *vulgus, euntque,*

Mistaque cum veris, passim commenta vagantur

Millia rumorum ; confusaque verba volutant.

*E quibus hi vacuas implent sermonibus *auras :*

Hi narrata ferunt aliò : mensuraque ficti

Crescit. Et auditis aliquid novus adjicit auctor.

*Illic Credulitas, illic temerarius *Error,*

*Vanaque *Lætitia est, consternatique *Timores,*

**Seditioque repens, dubioque auctore Sufurri.*

Ipsa, quid in cælo rerum, pelagoque geratur,

Et tellure, videt ; totumque inquirat in orbem.

N.B. I have underlined [*printed in Roman Characters*] the epithets, and marked the substantives they belong to thus *.

Nor silence is within, nor voice express,
 But a deaf noise of sounds, that never cease.
 Confus'd, and chiding, like the hollow roar
 Of tides, receding from th' insulted shore.
 Or like the broken thunder heard from far,
 When Jove at distance drives the rolling war.
 The courts are fill'd with a tumultuous din
 Of crouds, or issuing forth, or entering in :
 A thorough-fare of news : where some devise
 Things never heard, some mingle truth with lies ;
 The troubled air with empty sounds they beat,
 Intent to hear, and eager to repeat.
 Error sits brooding there, with added train
 Of vain Credulity, and Joys as vain :
 Suspicion, with Sedition join'd, are near,
 And rumours rais'd, and murmurs mix'd, and panic fear.
 Fame sits aloft, and sees the subject ground,
 And seas about, and skies above ; enquiring all around.

GARTH'S Ovid.

LETTER

L E T T E R L.

DEAR BOY,

I Send you here a few more Latin roots, though I am not sure that you will like my roots so well as those that grow in your garden; however, if you will attend to them, they may save you a great deal of trouble. These few will naturally point out many others to your own observation; and enable you, by comparison, to find out most derived and compound words, when once you know the original root of them. You are old enough now to make observations upon what you learn; which, if you would be pleased to do, you cannot imagine how much time and trouble it would save you. Remember, you are now very near nine years old; an age at which all boys ought to know a great deal, but you, particularly, a great deal more, considering the care and pains that have been employed about you; and, if you do not answer those expectations, you will lose your character; which is the most mortifying thing that can happen to a generous mind. Every body has ambition, of some kind or other, and is vexed when that ambition is disappointed: the difference is, that the ambition of silly people, is a silly and mistaken ambition; and the ambition of people of sense, is a right and commendable one. For instance; the ambition of a silly boy, of your age, would be to have fine clothes, and money to

throw

throw away in idle follies; which, you plainly see, would be no proofs of merit in him, but only of folly in his parents, in dressing him out like a jackanapes, and giving him money to play the fool with. Whereas a boy of good sense places his ambition in excelling other boys of his own age, and even older, in virtue and knowledge. His glory is in being known always to speak the truth, in showing good-nature and compassion, in learning quicker, and applying himself more than other boys. These are real proofs of merit in him, and consequently proper objects of ambition; and will acquire him a solid reputation and character. This holds true in men, as well as in boys: the ambition of a silly fellow, will be to have a fine equipage, a fine house, and fine clothes; things which any body, that has as much money, may have as well as he; for they are all to be bought: but the ambition of a man of sense and honour is, to be distinguished by a character and reputation of knowledge, truth, and virtue; things which are not to be bought, and that can only be acquired by a good head and a good heart. Such was the ambition of the Lacedemonians and the Romans, when they made the greatest figure; and such, I hope, yours will always be. Adieu.

LETTER

L E T T E R L I.

YOU know so much more, and learn so much better, than any boy of your age, that you see I do not treat you like a boy, but write to you upon subjects fit for men to think and consider of. When I send you examples of the virtues of the ancients, it is not only to inform you of those pieces of History, but to *animate* and excite you to follow those examples. You there see the advantages of virtue; how it is sure (sooner or later) to be rewarded, and with what praises and *encomiums* the virtuous actions of the great men of antiquity have been perpetuated, and transmitted down to us. Julius Cæsar, though a tyrant, and guilty of that great crime of enslaving his country, had, however, some virtues; and was distinguished for his clemency and humanity; of which there is this remarkable instance.—Marcellus, a man of *consideration* in Rome, had taken part with Pompey, in the civil war between him and Cæsar, and had even acted with *zeal* and *acrimony* against Cæsar. However, after Cæsar had conquered Pompey, and was returned to Rome victorious, the Senate *interceded* with him in favour of Marcellus; whom he not only pardoned, but took into his friendship. Cicero made an oration, on purpose to compliment Cæsar upon this act of goodness and generosity; in which, among many other things, he tells him, that he looks upon his pardoning Marcellus as a greater action than all his

victories:

victories : his words in Latin are these — *Domuisti gentes immanitate barbaras, multitudine innumerabiles, locis infinitas, omni copiarum genere abundantes : sed tamen ea vicisti, quæ et naturam et conditionem ut vinci possent, habebant. Nulla est enim tanta vis, tanta copia, quæ non ferro ac viribus debilitari frangique possit. Verum animum vincere ; iracundiam cohibere ; victoriam temperare ; adversarium nobilitate, ingenio, virtute præstantem non modò extollere jacentem, sed etiam amplificare ejus pristinam dignitatem : hæc qui faciat, non ego eum cum summis viris comparo, sed simillimum Deo judico.*

It is certain that humanity is the particular characteristic of a great mind ; little, vicious minds are full of anger and revenge, and are incapable of feeling the exalted pleasure of forgiving their enemies, and of bestowing marks of favour and generosity upon those of whom they have gotten the better. Adieu !

I have underlined [*printed in Italics*] those words that I think you do not understand, to put you in mind to ask the meaning of them.

L E T T E R LII.

Jeudi soir.

MON CHER ENFANT,

VOUS lisez à présent la Nouvelle Historique de Don Carlos, par l'Abbé de St. Real : elle est joliment écrite, et le fond de l'histoire en est véritable.

ritable. L'Abbé l'a seulement brodé un peu pour lui donner l'air de *Nouvelle*. A propos, je doute si vous savez ce que c'est que *Nouvelle*. C'est une petite histoire galante, où il entre beaucoup d'amour, et qui ne fait qu'un ou deux petits volumes. Il faut qu'il y ait une intrigue, que les deux amans trouvent bien des difficultés et des obstacles qui s'opposent à l'accomplissement de leurs vœux : mais qu'à la fin ils les surmontent, et que le dénouement ou la catastrophe, les laissent tous heureux. Une *Nouvelle* est un espece de Roman en raccourci : car un Roman est ordinairement de douze volumes, rempli de fadaïses amoureuses, et d'aventures incroyables. Le sujet d'un Roman est quelquefois une histoire faite à plaisir, c'est à dire toute inventée ; et quelquefois une histoire véritable ; mais ordinairement si changée et travestie, qu'on ne la reconnoit plus. Par exemple, il y a le Grand Cyrus, Clélie, Cléopatre, trois Romans célèbres, où il y entre un peu d'histoire véritable, mais si mêlée de faussetés et de folies amoureuses, qu'ils servent plus à embrouiller et à corrompre l'esprit, qu'à le former ou à l'instruire. On y voit les plus grands Héros de l'antiquité, faire les amoureux transis, et débiter des fades tendresses, au fond d'un bois, à leur belle inhumaine, qui leur répond sur le même ton : enfin c'est une lecture très frivole, que celle des Romans, et l'on y perd tout le tems qu'on y donne. Les vieux Romans qu'on écrivoit il y a cent ou deux cents ans, comme Amadis de Gaule, Roland le Furieux, et autres, étoient farcis d'enchantemens, de magiciens, de

de géans, et de ces fortes de fottes impossibilités; au lieu que les Romans plus modernes, se tiennent au possible, mais pas au vraisemblable. Et je croirois tout autant que le grand Brutus, qui chassa les Tarquins de Rome, fut enfermé par quelque Magicien dans un château enchanté; que je croirois, qu'il faisoit de fots vers auprès de la belle Clélie: comme on le représente dans le Roman de ce nom.

Au reste, Don Carlos, dont vous lisez la Nouvelle, étoit fils de Philippe second Roi d'Espagne, fils de l'Empereur Charlequint ou Charles cinquième. Ce Charlequint étoit en même tems Empereur d'Allemagne et Roi d'Espagne; il avoit aussi toute la Flandre et la plus grande partie de l'Italie. Il regna long tems; mais deux ou trois ans avant que de mourir, il abdiqua la Roïauté, et se retira, comme particulier, au couvent de St. Just, en Espagne: cédant l'Empire à son frere Ferdinand, et l'Espagne, l'Amerique, la Flandre et l'Italie, à son fils Philippe second; qui ne lui ressembloit gueres: car il étoit fier et cruel, même envers son fils Don Carlos qu'il fit mourir.

Don, est un titre qu'on donne en Espagne, à tout honnête homme; comme *Monsieur* en François, et *Signor* en Italien. Par exemple; si vous étiez en Espagne on vous appelleroit *Don Philippe*. Adieu.

TRANSLATION.

Thursday night.

MY DEAR CHILD,

YOU are now reading the Historical Novel of Don Carlos, written by the Abbé of St. Real. The foundation of it is true; the Abbé has only embellished a little, in order to give it the turn of a Novel; and it is prettily written. *A propos*; I am in doubt whether you know what a Novel is: it is a little gallant history, which must contain a great deal of love, and not exceed one or two small volumes. The subject must be a love affair; the lovers are to meet with many difficulties and obstacles, to oppose the accomplishment of their wishes, but at last overcome them all; and the conclusion or catastrophe must leave them happy. A Novel is a kind of abbreviation of a Romance; for a Romance generally consists of twelve volumes, all filled with insipid love nonsense, and most incredible adventures. The subject of a Romance is sometimes a story intirely fictitious, that is to say, quite invented; at other times a true story, but generally so changed and altered, that one cannot know it. For example; in Grand Cyrus, Clelia, and Cleopatra, three celebrated Romances, there is some true history; but so blended with falsities, and silly love adventures, that they confuse and corrupt the mind, instead of forming and instructing it. The greatest Heroes of antiquity are there represented in woods and forests, whining

whining insipid love-tales to their inhuman fair one; who answers them in the same style. In short, the reading of Romances is a most frivolous occupation, and time merely thrown away. The old Romances, written two or three hundred years ago, such as *Amadis of Gaul*, *Orlando the Furious*, and others, were stufed with enchantments, magicians, giants, and such sort of impossibilities; whereas the more modern Romances keep within the bounds of possibility, but not of probability. For I would just as soon believe, that the great Brutus, who expelled the Tarquins from Rome, was shut up by some magician in an enchanted castle, as imagine that he was making silly verses for the beautiful Clelia, as he is represented in the Romance of that name.

Don Carlos, whose name is given to the Novel you are now reading, was son to Philip II. King of Spain, who was himself son of the Emperor Charle-
quint, or Charles V. This Charles V. was, at the same time, Emperor of Germany and King of Spain; he was, besides, master of all Flanders, and the greatest part of Italy. He reigned long; but, two or three years before his death, he abdicated the crown, and retired, as a private man, to the convent of St. Just, in Spain. He ceded the Empire to his brother Ferdinand; and Spain, America, Flanders, and Italy to his son Philip II; who was very unlike him, for he was proud and cruel, even towards his son, Don Carlos, whom he put to death.

Don is a title, which is given, in Spain, to every

gentleman; as *Monsieur* in France, and *Signor* in Italy. For instance; if you were in Spain, you would be called Don Philip. Adieu.

L E T T E R LIII.

Thursday.

DEAR BOY,

YOU will seldom hear from me, without an admonition to think. All you learn, and all you can read, will be of little use, if you do not think and reason upon it yourself. One reads to know other people's thoughts; but if we take them upon trust, without examining and comparing them with our own, it is really living upon other people's scraps, or retailing other people's goods. To know the thoughts of others is of use, because it suggests thoughts to one's self, and helps one to form a judgment; but to repeat other people's thoughts, without considering whether they are right or wrong, is the talent only of a parrot, or at most a player.

If *Night* were given you as a subject to compose upon, you would do very well to look what the best authors have said upon it, in order to help your own invention; but then you must think of it afterwards yourself, and express it in your own manner, or else you would be at best but a plagiarist. A plagiarist is a man who steals other people's thoughts,

thoughts, and puts them off for his own. You would find, for example, the following account of Night in Virgil :

*Nox erat, et placidum carpebant fessa soporem
Corpora per terras; sylvæque et sæva quiêrant
Æquora: cum medio volvuntur sidera lapsu;
Cum tacet omnis ager, pecudes pictæque volucres,
Quæque lacus latè liquidos, quæque aspera dumis
Rura tenent; somno positæ sub nocte silenti
Lenibant curas, et corda oblita laborum.*

Here you see the effects of Night; that it brings rest to men, when they are wearied with the labours of the day; that the stars move in their regular course; that flocks and birds repose themselves, and enjoy the quiet of the Night. This, upon examination, you would find to be all true; but then, upon consideration, too, you would find, that it is not all that is to be said upon Night: and many more qualities and effects of Night would occur to you. As for instance; though Night is in general the time of quiet and repose, yet it is often the time, too, for the commission and security of crimes; such as robberies, murders, and violations; which generally seek the advantage of darkness, as favourable for the escapes of the guilty. Night, too, though it brings rest and refreshment to the innocent and virtuous, brings disquiet and horror to the guilty. The consciousness of their crimes torments them, and denies them sleep and quiet. You might, from these reflections, consider what would be the proper epithets to give

to Night : as for example ; if you were to represent Night in its most pleasing shape, as procuring quiet and refreshment from labour and toil, you might call it the *friendly* Night, the *silent* Night, the *welcome* Night, the *peaceful* Night : but if, on the contrary, you were to represent it as inviting to the commission of crimes, you would call it, the *guilty* Night, the *conscious* Night, the *horrid* Night ; with many other epithets, that carry along with them the idea of horror and guilt : for an epithet, to be proper, must always be adapted (that is, suited) to the circumstances of the person or thing to which it is given. Thus Virgil, who generally gives Eneas the epithet of pious, because of his piety to the Gods, and his duty to his father, calls him *Dux* Eneas, where he represents him making love to Dido, as a proper epithet for him in that situation ; because making love becomes a General much better than a man of singular piety.

Lay aside, for a few minutes, the thoughts of play, and think of this seriously.

Amoto quæramus seria ludo.

Adieu.

You may come to me on Saturday morning, before you go to Mr. Maittaire.

LETTER

L E T T E R LIV.

Sunday.

DEAR BOY,

I Shall not soon leave the subject of invention and thinking; which I would have you apply to, as much as your age and giddiness will permit. Use will make it every day easier to you, and age and observation will improve it. Virtue is a subject that deserves your and every man's attention; and suppose I were to bid you make some verses, or give me your thoughts in prose, upon the subject of Virtue, How would you go about it? Why you would first consider what Virtue is, and then what are the effects and marks of it, both with regard to others and one's self. You would find, then, that Virtue consists in doing good, and in speaking truth; and that the effects of it are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote justice and good order in society: and, in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and satisfaction, which nothing else can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourselves. Riches, power, and greatness may be taken away from us, by the violence and injustice

of others, or by inevitable accidents; but Virtue depends only upon ourselves, and nobody can take it away from us. Sickness may deprive us of all the pleasures of the body: but it cannot deprive us of our Virtue, nor of the satisfaction which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier than any wicked man can be, with all the other advantages of life. If a man has acquired great power and riches by falsehood, injustice, and oppression, he cannot enjoy them; because his conscience will torment him, and constantly reproach him with the means by which he got them. The stings of his conscience will not even let him sleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing; for, as he knows mankind must hate him, he has reason to think they will hurt him, if they can. Whereas, if a virtuous man be ever so poor, or unfortunate in the world, still his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him chearful by day, and sleep sound of nights: he can be alone with pleasure, and is not afraid of his own thoughts. Besides this, he is universally esteemed and respected; for even the most wicked people themselves, cannot help admiring and respecting Virtue in others. All these,

these, and many other advantages, you would ascribe to Virtue, if you were to compose upon that subject. A Poet says,

Ipsa quidem Virtus, sibi met pulcherrima merces.

And Claudian has the following lines upon that subject:

Ipsa quidem Virtus pretium sibi, sola que latè

Fortunæ secura nitet: nec fascibus ullis

Erigitur; plausûque petit clarescere vulgi.

Nil opis externæ cupiens, nil indiga laudis:

Divitiis animosa suis, immotaque cunctis

Casibus, ex altâ mortalia despicit arce.

Adieu.

LETTER LV.

Wednesday.

DEAR BOY,

YOU behaved yourself so well at Mr. Boden's, last Sunday, that you justly deserve commendation: besides, you encourage me to give you some rules of politeness and good-breeding, being persuaded that you will observe them. Know then, that as learning, honour, and virtue, are absolutely necessary to gain you the esteem and admiration of mankind; politeness and good-breeding are equally necessary, to make you welcome and agreeable in conversation, and common life. Great talents, such as honour, virtue, learning, and parts,

are above the generality of the world; who neither possess them themselves, nor judge of them rightly in others: but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making society easy and pleasing. Good-sense must, in many cases, determine good-breeding; because the same thing that would be civil at one time, and to one person, may be quite otherwise at another time, and to another person; but there are some general rules of good-breeding, that hold always true, and in all cases. As for example; it is always extremely rude, to answer only Yes, or No, to any body, without adding, Sir, my Lord, or Madam, according to the quality of the person you speak to; as, in French, you must always say *Monsieur, Milord, Madame, and Mademoiselle*. I suppose you know that every married woman is, in French, *Madame*, and every unmarried one is *Mademoiselle*. It is likewise extremely rude, not to give the proper attention, and a civil answer, when people speak to you; or to go away, or be doing something else, while they are speaking to you; for that convinces them that you despise them, and do not think it worth your while to hear or answer what they say. I dare say I need not tell you how rude it is, to take the best place in a room, or to seize immediately upon what you like at table, without offering first to help others; as if you considered nobody but yourself. On the contrary, you should always endeavour

your

vour to procure all the conveniencies you can, to the people you are with. Besides being civil, which is absolutely necessary, the perfection of good-breeding is, to be civil with ease, and in a gentleman-like manner. For this, you should observe the French people; who excel in it, and whose politeness seems as easy and natural as any other part of their conversation. Whereas the English are often awkward in their civilities, and, when they mean to be civil, are too much ashamed to get it out. But, pray, do you remember never to be ashamed of doing what is right: you would have a great deal of reason to be ashamed, if you were not civil; but what reason can you have to be ashamed of being civil? And why not say a civil and an obliging thing, as easily and as naturally, as you would ask what o'clock it is? This kind of bashfulness, which is justly called, by the French, *mauvaise honte*, is the distinguishing character of an English booby; who is frightened out of his wits, when people of fashion speak to him; and, when he is to answer them, blushes, stammers, can hardly get out what he would say; and becomes really ridiculous, from a groundless fear of being laughed at: whereas a real well-bred man would speak to all the Kings in the world, with as little concern, and as much ease, as he would speak to you.

Remember, then, that to be civil, and to be civil with ease (which is properly called good-breeding) is the only way to be beloved, and well received in company; that to be ill-bred, and rude,

is

is intolerable, and the way to be kicked out of company ; and that to be bashful, is to be ridiculous. As I am sure you will mind and practise all this, I expect that when you are *novennis*, you will not only be the best scholar, but the best-bred boy in England of your age. Adieu.

L E T T E R LVI.

Philippus Chesterfield

Philippo Stanhope, adhuc puerulo, sed cras e pueri-
tiâ egressuro. S. D.

HANC ultimam ad te, uti ad puerum, episto-
lam mitto ; cras enim, ni fallor, fies novennis,
ita, ut abhinc mihi tecum, quasi cum adolescentulo
agendum erit. Alia enim nunc ratio vitæ, et stu-
diorum tibi suscipienda est ; levitas et nugæ pueriles
relinquendæ sunt, animusque ad seria intendendus
est. Quæ enim puerum decebant, adolescentulo
dedecori essent. Quare omnibus viribus tibi eniten-
dum est, ut te alium præbeas, et ut eruditione, mo-
ribus, et urbanitate, aliisque animi dotibus, adoles-
centulos ejusdem ætatis, æque superes, ac jam pue-
rulus puerulos tui temporis superâsti. Tecum ob-
secro reputa, quantum tibi erubescendum foret, si
te nunc vinci patiaris, ab iis, quos adhuc vicisti.
Exempli gratiâ : si adolescentulus Onslow scholæ
Westmonasteriensis nunc alumnus, olim sodalis tuus,
et

et novennis æque ac tu, si ille, inquam, locum tibi superiorem in scholâ meritò obtineret, quid ageres, rogo? Quò tenderes? illinc enim discedendum foret, ubi cum dignitate manere non posses? Quare si tibi fama apud omnes, et gratia apud me, curæ est, fac omni studio et labore, ut adolescentulorum eruditorum facile princeps meritò dici possis. Sic te fervet Pater Omnipotens, tibi detque ut omnibus ornatus excellas rebus. Addam etiam, quod Horatius Tibullo suo optat, ut,

Gratia, fama, valetudo contingat abundè ;

Et mundus victus, non deficiente crumenâ !

Kalend. Maii, 1741.

Vale.

TRANSLATION.

Philip Chesterfield

To Philip Stanhope, yet a little Boy ; but to-morrow going out of Childhood.

THIS is the last letter I shall write to you as to a little boy ; for, to-morrow, if I am not mistaken, you will attain your ninth year ; so that, for the future, I shall treat you as a *youth*. You must now commence a different course of life, a different course of studies. No more levity : childish toys and play-things must be thrown aside, and your mind directed to serious objects. What was not unbecoming of a child, would be disgraceful to a youth. Wherefore, endeavour, with all your might,

to

to show a fuitable change ; and, by learning, good manners, politeness, and other accomplishments, to surpass those youths of your own age, whom hitherto you have surpassed when boys. Consider, I entreat you, how shameful it would be for you, should you let them get the better of you now. For instance ; should Onslow, now a Westminster scholar, lately your companion, and a youth of nine years old, as you are ; should he, I say, deservedly obtain a place in school above you, what would you do ? where would you run to hide yourself ? You would certainly be glad to quit a place where you could not remain with honour. If, therefore, you have any regard for your own reputation, and a desire to please me, see that, by unremitting attention and labour, you may, with justice, be styled the *head* of your class. So may the Almighty preserve you, and bestow upon you his choicest blessings ! I shall add what Horace wishes for his Tibullus :

*Gratia, fama, valetudo contingat abundè ;
Et mundus victus, non deficiente crumena !*

Kalends of May, 1741.

LETTER

LETTER LVII.

Brussels, May the 3rd 1741.

DEAR BOY,

I Believe we are yet well enough together for you to be glad to hear of my safe arrival on this side of the water, which I crossed in four hours time from Dover to Calais. By the way, Calais was the last town that the English kept in France, after it was conquered by Henry V; and it was yielded up to France in the reign of the popish Queen Mary, daughter to Henry VIII. From Calais I went to Dunkirk, which belonged formerly to the Spaniards, and was taken by Oliver Cromwell; but afterwards shamefully sold to France, by King Charles II. From Dunkirk I went to Lisle, which is a very great, rich, and strong town, belonging to France, and the chief town of French Flanders. From Lisle I came to Ghent, which is the capital of that part of Flanders that belongs to the Queen of Hungary, as heiress of the house of Austria. It is a very large town, but neither rich nor strong. The Emperor Charles V. was born there, and his statue is upon a pillar in the middle of a great square. From Lisle, I came here to Brussels, which is the chief town of Brabant, and a very fine one. Here the best camlets are made, and most of the fine laces that you see worn in England. You may follow me through this journey upon your map; till you take it, some time hence, in reality.

I expect

I expect you to make prodigious improvements in your learning, by the time I see you again ; for now, that you are past nine years old, you have no time to lose ; and I wait with impatience for a good account of you from Mr. Maittaire : I dare not buy any thing for you till then, for fear I should be obliged to keep it myself. But if I should have a very good account, there shall be very good rewards brought over. Adieu !

Make my compliments to your Mamma ; and, when you write to me, send your letters to my house in town.

L E T T E R LVIII.

A Aix-la-Chapelle, 8 Juin, N. S.

MON CHER ENFANT,

ME voici à Aix-la-Chapelle depuis quatre jours, d'où je prends la liberté de vous assurer de mes respects ; ne doutant pas que vous n'aïez la bonté de me pardonner si je vous importune trop souvent par mes lettres. Je fais combien votre tems est précieux, et que vous l'emploïez si utilement que je me ferois conscience d'interrompre le cours de vos études, que vous poursuivez, sans doute, avec tant de succès et d'attention. Mais raillerie à part, j'espère que vous apprenez comme il faut, et que Monsieur Maittaire est très content de vous, car autrement je vous assure que je serai très mécontent.

A propos

A propos d'apprendre ; je vous dirai, que j'ai vu à Bruxelles un petit garçon à peu près de votre âge, le fils du Comte de l'Annoy, qui savoit le Latin parfaitement bien, jouoit la comédie, et déclamoit la tragédie Françoisé dans la dernière perfection. Mais c'est qu'il s'appliquoit, et retenoit ce qu'il avoit une fois appris. De plus il étoit très poli ; et dans une compagnie nombreuse, qu'il ne connoissoit pas, il n'étoit point du tout déconcerté, mais parloit et répondoit à un chacun, avec manieres et aisance.

Cette ville ici est assez grande, mais assez mauvaise, elle s'appelle en Latin *Aquisgranum*, c'est la première ville Imperiale et libre de tout l'Empire, c'est à dire qu'elle est gouvernée par ses propres Magistrats, qu'elle choisit elle même, et qu'elle a ses droits aux quels l'Empereur ne peut pas donner atteinte. Charlemagne y fut couronné Empereur l'an 800 ; et l'on montre encore ici, dans l'église cathédrale, la couronne dont il fut couronné. Elle n'est d'ailleurs fameuse que par ses eaux minérales, qui y attirent beaucoup de monde : elles sont fort chaudes et fort dégoutantes, sentant les œufs pourris.

Les villes Impériales ont voix à la Diète de l'Empire, qui se tient à Ratisbonne, c'est à dire à l'Assemblée de l'Empire : c'est là ou les Electeurs, les Princes, et les villes Imperiales envoient leurs Députés pour régler les affaires de l'Empire, conjointement avec l'Empereur ; comme notre Parlement fait en Angleterre. De sorte, que vous voyez, que l'Empire d'Allemagne est un Etat libre, dans lequel aucune loi ne peut être faite sans le consentement de l'Empereur,

l'Empereur, des Electeurs, des Princes Souverains et des villes Impériales. Il est bon que vous sachiez les différentes formes de gouvernement, des différens païs de l'Europe; et quand vous lisez leurs histoires faites y une attention particuliere. Adieu pour cette fois.

TRANSLATION.

Aix-la-Chapelle, June the 8th, N. S.

MY DEAR CHILD,

IT is now four days since I arrived here at Aix-la-Chapelle; from whence I take the liberty of assuring you of my respects; not doubting but you will be so good to forgive me, if I importune you too often with my letters. I know your time is valuable; and am sensible, that it would be pity to interrupt the course of your studies, which I do not question but you pursue with great success and attention. However, setting aside all raillery, I hope you learn as you ought; and that Mr. Maittaire is satisfied; otherwise, I can assure you, that I shall be very much dissatisfied.

A propos of learning; I must tell you, that I have seen at Brussels, a little boy, of about your age; he is son to Comte de l'Annoy: he knows Latin perfectly; he plays in comedy; and declaims in French tragedy most exquisitely well: but this is because he applies, and retains whatever he has once learnt. Besides all this, he is very polite; and, in the midst of a numerous company, whom he did not know, he

he was not in the least disconcerted ; but spoke, and answered each person, with good manners, and with ease.

This town is large, but rather ugly ; it is called in Latin *Aquisgranum*. It is the first Imperial and free city of the Empire ; and as such has the privilege of chusing its own Magistrates ; is governed by them ; and is in possession of other rights, that cannot be infringed by the Emperor. In the year 800, Charlemagne was here crowned Emperor ; and the crown used in that ceremony is still shown in the cathedral of this place. It is not famous for any thing but its mineral waters ; which occasion a great resort of people : they are very heating, and disagreeable to the taste, having the favour of rotten eggs.

The Imperial towns have a voice at the Diet of the Empire, that is held at Ratisbon ; which is the Assembly of the Empire : thither the Electors, Princes, and Imperial towns, send their Deputies, to settle the affairs of the Empire, jointly with the Emperor ; as our Parliament does in England. By this you may see that the Empire of Germany is a free State ; in which no law can be made without the consent of the Emperor, the Electors, the Sovereign Princes, and the Imperial towns. You ought to know the different forms of government of the different countries in Europe ; and, when you read the histories of them, bestow a particular attention upon that circumstance. Adieu, for this time.

L E T T E R LIX.

Spa, the 25th July, N. S. 1741.

DEAR BOY,

I Have often told you in my former letters (and it is most certainly true) that the strictest and most scrupulous honour and virtue, can alone make you esteemed and valued by mankind; that parts and learning can alone make you admired and celebrated by them; but that the possession of lesser talents was most absolutely necessary, towards making you liked, beloved, and sought after in private life. Of these lesser talents, good-breeding is the principal and most necessary one, not only as it is very important in itself; but as it adds great lustre to the more solid advantages both of the heart and the mind. I have often touched upon good-breeding to you before; so that this letter shall be upon the next necessary qualification to it, which is, a genteel, easy manner, and carriage, wholly free from those odd tricks, ill habits, and awkwardnesses, which even many very worthy and sensible people have in their behaviour. However trifling a genteel manner may sound, it is of very great consequence towards pleasing in private life, especially the women; which, one time or other, you will think worth pleasing: and I have known many a man, from his awkwardness, give people such a dislike of him at first, that all his merit could not get the better of it afterwards. Whereas a genteel manner prepossesses people

ple in your favour, bends them towards you, and makes them wish to like you. Awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it. As for your keeping good company, I will take care of that; do you take care to observe their ways and manners, and to form your own upon them. Attention is absolutely necessary for this, as indeed it is for every thing else; and a man without attention is not fit to live in the world. When an awkward fellow first comes into a room, it is highly probable, that his sword gets between his legs, and throws him down, or makes him stumble, at least; when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he soon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a second time; so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the faucer fall, and spills the tea or coffee in his breeches. At dinner, his awkwardness distinguishes itself particularly, as he has more to do: there he holds his knife, fork, and spoon, differently from other people; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, scatters the sauce in every body's face. He

generally daubs himself with soup and grease, though his napkin is commonly stuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures ; such as snuffing up his nose, making faces, putting his fingers in his nose, or blowing it and looking afterwards in his handkerchief, so as to make the company sick. His hands are troublesome to him, when he has not something in them, and he does not know where to put them ; but they are in perpetual motion between his bosom and his breeches : he does not wear his clothes, and, in short, does nothing like other people. All this, I own, is not in any degree criminal : but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided, by whoever desires to please.

From this account of what you should not do, you may easily judge what you should do ; and a due attention to the manners of people of fashion, and who have seen the world, will make it habitual and familiar to you.

There is, likewise, an awkwardness of expression and words, most carefully to be avoided ; such as false English, bad pronunciation, old sayings, and common proverbs ; which are so many proofs of having kept bad and low company. For example ; if, instead of saying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and say, That what is one man's meat is another man's poison ; or else, Every one as they like,

as the good man said when he kissed his cow ; every body would be persuaded that you had never kept company with any body above footmen and housemaids.

Attention will do all this ; and without attention nothing is to be done : want of attention, which is really want of thought, is either folly or madness. You should not only have attention to every thing, but a quickness of attention, so as to observe, at once, all the people in the room ; their motions, their looks, and their words ; and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care ; and, on the contrary, what is called absence, which is a thoughtlessness, and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought ; a madman has lost it ; and an absent man is, for the time, without it.

Adieu ! Direct your next to me, *chez Monsieur Chabert, Banquier, à Paris* ; and take care that I find the improvements I expect, at my return,

L E T T E R LX.

Spa, August the 6th, 1741.

DEAR BOY,

I AM very well pleased with the several performances you sent me, and still more so with Mr. Maittaire's letter, that accompanied them, in which he gives me a much better account of you than he did in his former. *Laudari a laudato viro*, was always a commendable ambition; encourage that ambition, and continue to deserve the praises of the praise-worthy. While you do so, you shall have whatever you will from me; and when you cease to do so, you shall have nothing.

I am glad you have begun to compose a little; it will give you an habit of thinking upon subjects, which is at least as necessary as reading them: therefore pray send me your thoughts upon this subject:

“ *Non sibi, sed toti genitum se credere mundo.*”

It is a part of Cato's character in Lucan; who says, that Cato did not think himself born for himself only, but for all mankind. Let me know, then, whether you think that a man is born only for his own pleasure and advantage, or whether he is not obliged to contribute to the good of the society in which he lives, and of all mankind in general. This is certain, that every man receives advantages from society, which he could not have, if he were the only man in the world: therefore, is he not, in some measure, in debt to society? and is he not obliged

to do for others what they do for him? You may do this in English or Latin, which you please; for it is the thinking part, and not the language, that I mind in this case.

I warned you, in my last, against those disagreeable tricks and awkwardnesses, which many people contract when they are young, by the negligence of their parents, and cannot get quit of them when they are old; such as odd motions, strange postures, and ungenteel carriage. But there is likewise an awkwardness of the mind, that ought to be, and with care may be avoided: as for instance; to mistake or forget names; to speak of Mr. What-d'ye-call-him, or Mrs. Thingum, or How-d'ye-call-her, is excessively awkward and ordinary. To call people by improper titles and appellations is so too; as my Lord, for Sir; and Sir, for my Lord. To begin a story or narration, when you are not perfect in it, and cannot go through with it; but are forced, possibly, to say, in the middle of it, "I have forgot the rest," is very unpleasant and bungling. One must be extremely exact, clear, and perspicuous in every thing one says, otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected: some people almost shut their mouths when they speak, and mutter so, that they are not to be understood; others speak so fast, and sputter, that they are not to be understood neither; some always speak as loud as if they were talking to deaf people; and others so low that

one cannot hear them. All these habits are awkward and disagreeable; and are to be avoided by attention: they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people, with great talents, ill received, for want of having these talents too; and others well received, only from their little talents, and who had no great ones.

L E T T E R LXI.

DEAR BOY,

SINCE my last, I have changed considerably for the better; from the desarts of Spa to the pleasures of Paris; which, when you come here, you will be better able to enjoy than I am. It is a most magnificent town, not near so big as London, but much finer; the houses being much larger, and all built of stone. It was not only much enlarged, but embellished, by the magnificence of the last King, Lewis XIV; and a prodigious number of expensive buildings, and useful and charitable foundations, such as libraries, hospitals, schools, &c. will long remain the monuments of the magnificence, humanity, and good government of that Prince. The people here are well-bred, just as I would have you be; they are not awkwardly bashful, and ashamed, like

like the English ; but easily civil, without ceremony. Though they are very gay and lively, they have attention to every thing, and always mind what they are about. I hope you do so too, now, and that my highest expectations of your improvement will be more than answered, at my return ; for I expect to find you construe both Greek and Latin, and likewise translate into those languages pretty readily ; and also make verses in them both, with some little invention of your own. All this may be, if you please ; and I am persuaded you would not have me disappointed. As to the genius of Poetry, I own, if nature had not given it you, you cannot have it ; for it is a true maxim, that *Poeta nascitur, non fit* : but then, that is only as to the invention, and imagination, of a Poet ; for every body can, by application, make themselves masters of the mechanical part of poetry ; which consists in the numbers, rhymes, measure, and harmony of verse. Ovid was born with such a genius for poetry, that he says, he could not help thinking in verse, whether he would or not ; and that very often he spoke verses without intending it. It is much otherwise with oratory ; and the maxim there is, *Orator fit* : for it is certain, that, by study and application, every man can make himself a pretty good Orator ; eloquence depending upon observation and care. Every man, if he pleases, may chuse good words instead of bad ones, may speak properly instead of improperly, may be clear and perspicuous in his recitals, instead of dark and muddy ; he may have grace instead of awkwardness in his mo-

tions and gestures; and, in short, may be a very agreeable, instead of a very disagreeable speaker, if he will take care and pains. And surely it is very well worth while to take a great deal of pains, to excel other men in that particular article, in which they excel beasts.

Demosthenes, the celebrated Greek Orator, thought it so absolutely necessary to speak well, that though he naturally stuttered, and had weak lungs, he resolved, by application and care, to get the better of those disadvantages. Accordingly, he cured his stammering, by putting small pebbles into his mouth; and strengthened his lungs gradually, by using himself every day to speak aloud and distinctly for a considerable time. He likewise went often to the seashore, in stormy weather, when the sea made most noise, and there spoke as loud as he could, in order to use himself to the noise and murmurs of the popular assemblies of the Athenians, before whom he was to speak. By such care, joined to the constant study of the best authors, he became at last the greatest Orator of his own or any other age or country, though he was born without any one natural talent for it. Adieu! Copy Demosthenes.

L E T T E R LXII.

Lyons, September the 1st, N. S. 1741.

DEAR BOY,

I Have received your Polyglot letter, with which I am very well pleased; and for which it is reasonable you should be very well rewarded. I am glad to see invention and languages go together; for the latter signify very little, without the former; but well joined, they are very useful. Language is only to express thoughts; and if a man is heedless, and does not give himself time to think, his words will be very frivolous and silly.

I left Paris five days ago; and, that you may trace me, if you please, upon your map, I came here through Dijon, the capital of Burgundy: I shall go from hence to Vienne, the second city in Dauphiné (for Grenoble is the capital) and from thence, down the Rhône, to Avignon, the chief town of the *Comtat Venaissin*, which belongs to the Pope; then to Aix, the principal town of Provence; then to Marseilles; then to Nîmes and Montpellier: and then back again. This is a very great and rich town, situated upon two fine rivers that join here, the Rhône and the Saône. Here is the great manufacture of gold, silver, and silk stuffs, which supplies almost all Europe. It was famous in the time of the Romans, and is called, in Latin, *Lugdunum*.

My rambling makes me both a less frequent, and a shorter correspondent, than otherwise I should be; but I am persuaded, that you are now so sensible

fible how necessary it is to learn, and apply yourself, that you want no spur nor admonition to it. Go on, then, with diligence, to improve in learning, and, above all, in virtue and honour; and you will make both me and yourself happy. Adieu.

L E T T E R LXIII.

Marseilles, September the 22d, N. S. 1741.

DEAR BOY,

YOU find this letter dated from Marseilles, a sea-port town in the Mediterranean sea. It has been famous and considerable, for these two thousand years at least, upon account of its trade and situation. It is called *Maffilia* in Latin, and distinguished itself, in favour of the Roman liberty, against Julius Cesar. It was here, too, that Milo was banished, for killing Clodius. You will find the particulars of these facts, if you look in your Dictionary for the articles *Marseilles* and *Milon*. It is now a very large and fine town, extremely rich from its commerce; it is built in a semi-circle round the port, which is always full of merchant ships of all nations. Here the King of France keeps his gallies, which are very long ships rowed by oars, some of forty, some of fifty, and threescore oars. The people who row them are called galley-slaves; and are, either prisoners taken from the Turks, on the coast of Africa, or criminals, who, for

for various crimes committed in France, are condemned to row in the galleys, either for life, or for a certain number of years. They are chained by the legs, with great iron chains, two and two together.

The prospect, for two leagues round this place, is the most pleasing that can be imagined; consisting of high hills, covered with vineyards, olive-trees, fig-trees, and almond-trees; with above six thousand little country houses interspersed, which they call here, *des Bastides*.

Within about ten leagues of this place, as you will find in the map, is Toulon, another sea-port town upon the Mediterranean, not near so big as this, but much stronger; there most of the French men of war are built and kept, and likewise most of the naval stores, such as ropes, anchors, sails, masts, and whatever belongs to shipping.

If you look into your Geographical Dictionary for *Provence*, you will find the history of this country, which is worth your reading; and, when you are looking in your Dictionary, look for *Dauphiné* too, which is the next province to this; and there you will find when *Dauphiné* was united to the Crown of France, upon condition that the King of France's eldest son should always be called *le Dauphin*. You should, in truth, omit no one opportunity of informing yourself of Modern History and Geography; which are the common subjects of all conversation, and, consequently, it is a shame to be ignorant of them.

Since

Since you have begun composition, I send you here another subject to compose a few lines upon :

“ *Nil conscire sibi, nullâ pallescere culpâ.*”

Whoever observes that rule, will always be very happy : may you do it ! Adieu.

L E T T E R LXIV.

La France.

LA France est, à tout prendre, le plus beau païs de l'Europe ; car il est très grand, très riche, et très fertile ; le climat est admirable, et il n'y fait jamais trop chaud, comme en Italie, et en Espagne ; ny trop froid, comme en Suede et en Dannemarc. Ce Roïaume est borné au Nord par la mer, qui s'appelle la Manche ; au Sud par la mer Mediterranée. La France n'est séparée de l'Italie que par les Alpes, qui font de grandes montagnes couvertes de neige, la plus grande partie de l'année ; et les monts Pyrénées, qui font encore de grandes montagnes, la séparent de l'Espagne. Elle est partagée en douze Gouvernemens ou Provinces, qui sont ;

La Picardie,

La Normandie,

L'Isle de France,

La

La Champagne,
La Bretagne,
L'Orléannois,
La Bourgogne,
Le Lyonnois,
La Guienne, ou la Gascogne,
Le Languedoc,
Le Dauphiné,
La Provence.

Les François en général ont beaucoup d'esprit, et sont très agréables, parcequ'ils ont en même tems de la vivacité, jointe à beaucoup de politesse. A la verité, ils sont quelquefois un peu étourdis, mais c'est une étourderie brillante : ils sont aussi très braves. Le gouvernement de la France, est une Monarchie absolue ou despotique ; c'est à dire, que le Roi y fait tout ce qu'il veut, de sorte que le peuple est esclave.

Priez votre Maman de vous montrer ces douze provinces, sur la carte, et nous parlerons une autre fois des villes de la France, qu'elle vous montrera après.

La Picardie.

La Picardie est la province la plus septentrionale de la France ; c'est un país ouvert, qui ne produit presque que des bleds. Sa capitale est Amiens. Il y a encore Abbeville, ville considérable, à cause de la manufacture de draps, qui y est établie : et Calais,

assez

assez bonne ville et port de mer. Quand on va d'ici en France, c'est là ou l'on débarque.

La Normandie.

La Normandie est jointe à la Picardie; ses plus grandes villes sont Rouën; et Caën. Il y croit une infinité de pommes, dont ils font du cidre. Car pour du vin, on n'y en fait guères, non plus qu'en Picardie: parce qu'étant trop au Nord, les raisins ne deviennent pas assez murs. Les Normans sont fameux pour les procès, et la chicane, ils ne répondent jamais directement à ce qu'on leur demande; de sorte qu'il est passé en proverbe, quand un homme ne répond pas directement; de dire, qu'il répond en Normand.

L'Isle de France.

Paris la capitale de tout le Roïaume, est dans l'Isle de France; elle est située sur la Seine, petite rivière, et même bourbeuse. C'est une grande ville, mais pas à beaucoup près si grande que Londres.

La Champagne.

Rheims est la principale ville de la Champagne, et c'est dans cette ville que les Rois de France sont couronnés. Cette province fournit le meilleur vin du Roïaume; le vin de Champagne.

La Bretagne.

La Bretagne est partagée en haute et basse. Dans

la haute se trouve la ville de Nantes, où l'on fait la meilleure eau de vie; et la ville de St. Malo, qui est un bon port de mer. Dans la basse Bretagne, on parle un langage qui ressemble plus à nôtre Gallois, qu'au François.

L'Orléannois.

Il y a dans l'Orléannois plusieurs grandes et belles villes. Orléans, fameuse, à cause de Jeanne d'Arc qu'on appelloit, la Pucelle d'Orléans, et qui chassa les Anglois de la France. Il y a encore la ville de Blois, dont la situation est charmante, et où l'on parle le plus pur François. Il y a aussi la ville de Tours, où se trouve une manufecture de taffetas épais, appellés *Gros de Tours*.

La Bourgogne.

Dijon est la ville capitale de cette province. Le vin de Bourgogne est un des meilleurs vins de France.

Le Lyonois.

Lyon en est la capitale, c'est une très grande et belle ville; elle est aussi très riche à cause de la manufecture d'étoffes de soie, d'or et d'argent qui y est établie et qui en fournit presque toute l'Europe. Votre belle veste d'argent vient de là.

La Guienne, ou la Gascogne.

La Guienne contient plusieurs villes très considérables, comme Bourdeaux, ville très grande et

très riche. La plupart du vin qu'on boit à Londres et qu'on appelle en Anglois, *Claret*, vient de là. On y fait grande et bonne chère, les ortolans et les perdrix rouges y abondent. Il y a la ville de Périgueux où l'on fait des pâtés délicieux, de perdrix rouges, et de truffes. Celle de Bayonne, d'où l'on tire des jambons excellens.

Les Gascons sont les gens les plus vifs de toute la France ; mais un peu menteurs et fanfarons, se vantant beaucoup de leur esprit et de leur courage : de sorte qu'on dit d'un homme qui se vante et qui est présomptueux, *C'est un Gascon*.

Le Languedoc.

Le Languedoc est la province la plus méridionale de la France, et par conséquent celle où il fait le plus chaud. Elle renferme grand nombre de belles villes, entre autres Narbonne, fameuse par l'excellent miel qu'on y recueille ; Nîmes, célèbre à cause d'un ancien amphithéâtre Romain, qui y subsiste encore ; Montpellier, dont l'air est si pur, et le climat si beau, qu'on y envoie souvent les malades d'ici pour être guéris.

Le Dauphiné.

Grenoble, en est la ville capitale. Le fils aîné du Roi de France, qui s'appelle toujours le *Dauphin*, prend ce titre de cette province.

La Provence.

La Provence est un très beau pays et très fertile, on

on y fait la meilleure huile, et elle en fournit à tous les autres païs. La campagne est remplie d'orangers, de citronniers, et d'oliviers. La capitale s'appelle Aix. Il y a aussi Marfeille, très grande et très belle ville, et port célèbre de la mer Mediterannée, c'est là où l'on tient les galères du Roi de France : les galères sont de grands vaisseaux à rames ; et les rameurs sont des gens condamnés pour quelque crime, à y ramer.

TRANSLATION.

FRANCE, take it all in all, is the finest country in Europe ; for it is very large, very rich, and very fertile ; the climate is admirable ; and never either too hot, as in Italy and in Spain ; nor too cold, as in Sweden and in Denmark. Towards the North, it is bounded by the Channel, and towards the South, by the Mediterranean sea : it is separated from Italy by the Alps ; which are high mountains, covered with snow the greatest part of the year : and divided from Spain by the Pyrenean mountains : which are also very high. France is divided into twelve Governments or Provinces, which are ;

Picardy,

Normandy,

The Isle of France,

Champagne,

Brittany,

Orléannois,

Burgundy,

Burgundy,
 Lyonnois,
 Guienne, or Gascony,
 Languedoc,
 Dauphiné,
 Provence.

The French are generally very sensible and agreeable, with a great deal of vivacity and politeness. It is true, they are sometimes rather volatile; but it is a brilliant sort of volatility: they are very brave. The government of France is an absolute monarchy, or rather despotism; that is to say, the King does whatever he pleases, and the people are absolutely slaves.

Desire your Mamma to show you the twelve provinces upon the map. Another time we will talk of the towns of France, which she will show you afterwards.

Picardy.

Picardy is the most northern province of all France. It is an open country, and produces hardly any thing but corn. The capital town is Amiens. Abbeville is another town in that province, considerable for the manufactory of woollen cloths established there. Calais is also another good town, and a sea-port: there we usually land, in our passage from hence to France.

Normandy.

Normandy.

Normandy joins Picardy; its largest towns are Rouën and Caën. This province produces vast quantities of apples, with which they make cyder. As for wine, there, as well as in Picardy, they make but little; because, being so far northward, grapes will not ripen. The Normans are reckoned litigious, and fond of law-suits. If they are asked a question, they never return a direct answer; so that, when a man gives an evasive answer, it is become a proverb to say, He answers like a Norman.

The Isle of France.

Paris, the capital of the whole kingdom, is in the Isle of France; its situation is upon the Seine; a small, and even a muddy river. It is a large town, but not by a great deal so big as London.

Champagne.

Rheims is the principal town of Champagne. In that town the Kings of France are crowned. This province produces the best wine in France; Champaign.

Brittany.

Brittany is divided into high and low. In High Brittany is the town of Nantz, where the best brandy is made. Here is also St. Malo, a very good sea-port. In Lower Brittany they speak a kind of language, which has less similitude to French, than it has to Welsh.

Orléannois.

Orléannois contains several great and fine towns. Orléans rendered famous by Joan of Arc, commonly called the Maid of Orléans, who drove the English out of France; Blois, the situation of which is charming, and where the best French is spoken; Tours, that contains a manufactory of thick lute-string, called *gros de Tours*.

Burgundy.

Dijon is the capital of this province: the wine, called Burgundy, is one of the best wines in France.

Lyonnois.

Lyons is the capital; it is a very large fine town, and extremely rich, on account of the manufactures established here, of silks, and gold and silver stuffs, with which it supplies almost all Europe. Your fine silver waistcoat comes from thence.

Guienne or Gascony.

There are many considerable towns in Guienne; as the town of Bourdeaux, which is very large and rich. Most of the wine drank at London, and called in English *claret*, comes from thence. It is an excellent place for good eating: you have there ortolans, and red partridge, in great abundance. In this province is the town of Perigueux, where they make delicious pasties of red partridge and truffles; Bayonne, from whence come excellent hams. The

Gascons are the most lively people of France, but rather inclined to lying and boasting; particularly upon the articles of sense and courage: so that it is said of a man who boasts, and is presumptuous, He is a Gascon,

Languedoc.

Languedoc is the most southern province of France, and consequently the warmest. It contains a great number of fine towns; among others, Narbonne, famous for its excellent honey; and Nîmes, celebrated on account of the ancient Roman amphitheatre, which is still to be seen. In this province is also situated the town of Montpellier, the air of which is so pure, and the climate so fine, that sick people, even from hence, are often sent thither for the recovery of their health,

Dauphiné.

Grenoble is the capital town. The King of France's eldest son, who is always called *Dauphin*, takes his title from this province,

Provence.

Provence is a very fine province, and extremely fertile. It produces the best oil, with which it supplies other countries. The fields are full of orange, lemon, and olive trees. The capital is called Aix. In this province is, likewise, the town of Marseilles, a large and fine city, and celebrated sea-port, situated upon the Mediterranean: here the King of

France's galleys are kept. Galleys are large ships with oars ; and those who row, people condemned to it, as a punishment for some crime,

L E T T E R LXV.

L'Allemagne.

L'ALLEMAGNE est un país d'une vaste étendue, la partie méridionale, ou vers le sud, est assez belle ; mais la partie septentrionale, ou vers le nord, est très mauvaise et déserte. Elle est partagée en dix parties, qu'on appelle les Dix Cercles de l'Empire. L'Empereur est le Chef, mais non pas le Maître de l'Empire ; car il y peut faire très peu de choses, sans le consentement des Electeurs, des Princes et des Villes libres, qui forment, ce qu'on appelle, la Diette de l'Empire : qui s'assemble dans la ville de Ratisbonne.

Il y a neuf Electeurs, qui sont,

	}	Maïence,
		Treves,
		Cologne,
		Bohême,
L'Electeur de		Baviere,
		Saxe,
		Brandebourg,
		Palatin,
		Hannovre,

Les

Les Electeurs sont ceux qui élisent l'Empereur ; car l'Empire n'est pas héréditaire, c'est à dire, le fils ne succède pas au pere ; mais quand un Empereur meurt, ces neuf Electeurs s'assemblent et en choisissent un autre. Les Electeurs sont Souverains chez eux. Ceux de Maïence, de Treves, et de Cologne sont Ecclesiastiques, et Archevêques. L'Electeur de Bohême est Roi de Bohême : sa ville capitale est Prague. La capitale de l'Electeur de Baviere, est Munich. L'Electeur de Saxe est le plus considérable de tous les Electeurs, et son Electorat le plus beau ; Dresde sa capitale est une très belle ville. L'Electeur de Brandebourg est, aussi, Roi de Prusse, et il a une grande étendue de païs : la capitale de Brandebourg, est Berlin. Les deux villes les plus considérables de l'Electeur Palatin sont Manheim et Dusseldorp. L'Electeur d'Hannovre est aussi Roi d'Angleterre ; la ville capitale d'Hannovre, est Hannovre ; misérable capitale d'un misérable païs*.

Outre les Electeurs, il y a des Princes souverains assez considérables, comme le Landgrave de Hesse Cassel, le Duc de Wirtemberg, &c.

La suite de cette description géographique de l'Allemagne, et le commencement de celle de l'Asie, sont malheureusement perdues.

* Ceci est une méprise de l'Auteur ; le Païs de Hannovre est passablement bon, assez agréable, et fertile.

TRANSLATION.

Germany.

GERMANY is a country of vast extent : the southern parts are not unpleasant ; the northern exceedingly bad and desart. It is divided into ten districts, which are called the Ten Circles of the Empire. The Emperor is Head, but not Master of the Empire ; for he can do but little without the consent of the Electors, Princes, and Imperial free Towns ; which, all together, form what is called the Diet of the Empire, that assembles in the Town of Ratisbon.

There are nine Electors ; which are,

	Mentz,
	Triers,
	Cologne,
	Bohemia,
The Elector of	Bavaria,
	Saxony,
	Brandenburg,
	Palatine,
	Hanover.

These nine elect the Emperor ; for the Empire is not hereditary : that is to say, the son does not succeed his father ; but, when an Emperor dies, those nine Electors assemble, and chuse another. The Electors are sovereign Princes : those of Mentz, Triers, and Cologne, are Ecclesiastics, being Archbishops. The Elector of Bohemia is King of Bohemia,

hemia, and his capital town Prague. The Elector of Bavaria's capital is Munich. The Elector of Saxony is the most considerable of all the Electors, and his Electorate the finest: Dresden is the capital, and a beautiful town. The Elector of Brandenburg is also King of Prussia, and master of a great extent of country; the capital town of Brandenburg is Berlin. The two most considerable towns belonging to the Elector Palatine are Mannheim and Dusseldorf. The Elector of Hanover is also King of England; the capital town of that Electorate is Hanover, a miserable capital of a miserable country*.

Besides the Electors, there are other sovereign Princes, and powerful ones, as the Landgrave of Hesse Cassel, the Duke of Wirtemberg, &c.

The rest of this geographical description of Germany, and the beginning of that of Asia, are unfortunately lost,

* His Lordship is mistaken with regard to the country of Hanover, which is tolerably good, rather pleasant, and not unfruitful.

L E T T E R LXVI.

Asie.

La Perse, qui fait aussi une partie de l'Asie, est un très grand Empire ; dont la ville capitale s'appelle Ispahan. L'Empereur d'aujourd'hui est Thamas Kouli Kan ; qui de particulier, qu'il étoit, s'est élevé à l'Empire par son adresse et par son courage.

L'Empire du Grand Mogol, ou l'Indostan, se joint à la Perse ; c'est un très vaste et très riche pays, avec lequel nous faisons un grand commerce. La ville capitale est Agra ; il y a dans cet Empire, deux rivières fameuses, même dans l'antiquité, savoir l'Inde, et le Gange.

La Chine est un vaste Empire, qui fait encore partie de l'Asie. Elle a deux villes capitales ; l'une au nord, nommée *Pékin*, l'autre au sud, qui s'appelle *Nankin*. La Tartarie, qui est aussi un pays immense, appartient à la Chine : il n'y a pas cent ans que les Tartares firent la conquête de la Chine.

Les îles Asiatiques sont en grand nombre : mais les plus considérables sont celles du Japon, qui sont très riches.

Asie

Asia.

TRANSLATION.

Persia is also a part of Asia, and a very great Empire: the capital city is Ispahan; the present Emperor's name, Thamas Kouli Kan: he, from a private station, raised himself to the Empire by skill and courage.

The Empire of the Great Mogul, otherwise called Indostan, is contiguous to Persia. It is a very great, and extremely rich country, with which we carry on a considerable trade. The capital city is Agra. Here are also two rivers, famous in antiquity; the Indus and the Ganges.

China, a vast Empire, is another part of Asia: it has two capital towns; one in the northern parts, called Peking; the other towards the south, called Nanking. Tartary, which is an immense country, belongs to China. The Tartars conquered China, not an hundred years ago.

The Asiatic islands are very numerous; the most considerable are those of Japan, which are extremely rich.

LETTER

L E T T E R LXVII.

MON CHER ENFANT,

COMME dans la description, que je vous envoie, de l'Italie *, j'ai fait mention du Pape, je crois que vous ferez bien aise de savoir, ce que c'est que ce Pape. Le Pape donc est un vieux fourbe, qui se dit le Vicaire de Jesus Christ, c'est à dire, la personne qui représente Jesus Christ sur la terre, et qui a le pouvoir de sauver ou de damner les gens. En vertu de ce prétendu pouvoir; il accorde des Indulgences, c'est à dire des pardons pour les pechés; ou bien il lance des Excommunications, c'est à dire qu'il envoie les gens au Diable. Les Catholiques, autrement appelé les Papistes, sont assez fous pour croire tout cela; ils croient de plus que le Pape est infaillible; c'est à dire, qu'il ne peut pas se tromper, et que tout ce qu'il dit est vrai, et tout ce qu'il fait, est bien. Autre sottise: Le Pape prétend être le premier Prince de la Chrétienté, et prend le pas sur tous les Rois; mais les Rois Protestans ne lui accordent pas cela.

C'est le Pape qui fait les Cardinaux, leur nombre est de soixante et douze, ils sont au dessus des Evêques, et des Archevêques. On donne à un Cardinal le titre de *vôtre Eminence*, et au Pape celui de *vôtre Sainteté*. Quand le Pape meurt, les Cardinaux s'assemblent, pour en élire un autre; cette assemblée s'appelle le *Conclave*. Lorsqu'on est présenté au Pape, on lui

* Cette description ne se trouve point.

baïse le pied et non pas la main, comme aux autres Princes. Les loix que le Pape fait, s'appellent *les Bulles du Pape*. Le palais où le Pape demeure à Rome, s'appelle *le Vatican*, et contient la plus belle bibliotheque du monde.

Le Pape n'est réellement que l'Eveque de Rome; mais la folie et la superstition d'un côté, l'ambition et l'artifice du Clergé, de l'autre, l'ont fait ce qu'il est; c'est à dire un Prince considérable, et le Chef de l'Eglise Catholique.

Nous autres Protestans, ne sommes pas assez simples pour croire toutes ces sottises. Nous croïons, et avec raison, qu'il n'y a que Dieu seul qui soit infaillible, et qui puisse nous rendre heureux ou malheureux.

Adieu! Divertissez vous et soïez gai, il n'y a rien de tel.

TRANSLATION.

MY DEAR CHILD,

AS, in the description which I sent you of Italy *, I have mentioned the Pope, I believe you will wish to know who that person is. The Pope, then, is an old cheat; who calls himself the Vicar of Jesus Christ; that is to say, the person who represents Jesus Christ upon earth, and has the power of saving people, or of damning them. By virtue of this pretended power he grants Indulgences; that is to say, pardons for sins: or else he thunders out Excommunications; this means sending people to the Devil. The Catholics, otherwise called Pa-

* That description is not to be found.

pists, are silly enough to believe this. Besides which, they believe the Pope to be infallible; that is, that he never can mistake; that whatever he says, is true, and whatever he does, is right. Another absurdity: the Pope pretends to be the greatest Prince in Christendom; and takes place of all Kings. The Protestant Kings, however, do not allow this.

The Pope creates the Cardinals, who are seventy-two in number, and higher in rank than Bishops and Archbishops. The title given to a Cardinal is, your Eminence; and to the Pope, your Holiness. When a Pope dies, the Cardinals assemble to elect another; and that assembly is called a Conclave. Whenever a person is presented to the Pope, they kiss his foot, and not his hand, as we do to other Princes. Laws, made by the Pope, are called Bulls. The palace he inhabits, at Rome, is called the Vatican; and contains the finest library in the world.

The Pope is, in reality, nothing more than Bishop of Rome: but, on the one side, weakness and superstition, and on the other, the artifice and ambition of the Clergy, have made him what he is; that is to say, a considerable Prince, and Head of the Catholic Church.

We Protestants are not weak enough to give into all this nonsense. We believe, and with reason, that God alone is infallible; and that he only can make people happy or miserable.

Adieu! Divert yourself and be merry; there is nothing like it.

LETTER LXVIII.

DEAR BOY,

Monday.

WHEN I wrote to you last, we were in Egypt *. Now, if you please, we will travel a little to the north-east of Egypt, and visit the famous city of Jerusalem, which we read so much of, both in the Old and the New Testament. It is the chief town of Judea, or Palestine; a country in the Kingdom of Syria, as you will find, if you look into the map of Asia. It was anciently a very great and considerable city; where the Kings of Judea resided, and where Solomon built the famous temple of the Jews. It was often taken and plundered by neighbouring Princes; but the Babylonians were the first that utterly destroyed it. Both the town and the temple were afterwards rebuilt by the Jews, under Esdras and Zorobabel; but, at last, were intirely burnt and ruined by the Roman Emperor Titus. The Emperor Adrian rebuilt it, in the year 132; since when, it has been taken and plundered by the Saracens, retaken by the Christians; and now, at last, belongs to the Turks. It is a very inconsiderable place at present, and only famous upon account of what it has been formerly: for Jesus Christ preached the Christian religion there, and was crucified by the Jews, upon Mount Calvary. In the eighth century, the Saracens got possession of it; and in the eleventh century many Christian Princes, in Europe, joined, and went with

* That Letter is also wanting.

a considerable army to take it from the Saracens. This war was called the Holy war; and, as all those who went to it wore a cross upon their breasts, it was called a Croifado. The ignorance and superstition of those times made them think it meritorious to take the land, where Jesus Christ lived and died, out of the hands of Infidels; that is, those who did not believe in Christ: but it was, in truth, a notorious piece of injustice, to go and attack those who did not meddle with them.

Not far from Judea, you will find, in the map, the vast country of Arabia; which is divided into three parts: Arabia Deserta, or the Desert, so called because it is hardly inhabited, and has immense deserts, where you see nothing but sand: Arabia Petræa, or the Stoney: and Arabia Felix, or the Happy; because it is a fine fruitful country, and produces gums and aromatics of all kinds. Hence comes the common saying, "All the sweets of Arabia," when you would say that any thing has a very fine smell. Arabia Felix has two famous towns; Medina and Mecca; because the famous impostor Mahomet, the great Prophet of the Turks, was born at Medina, and buried at Mecca, where his tomb is now, to which the Turks often go in pilgrimage. Pilgrimage is a journey that people take, to any place, on a religious account; and the person, who takes that journey, is called a Pilgrim.

The Roman Catholics often go Pilgrimages to our Lady of Loretto, in Italy, and sometimes even to Jerusalem, in order to pray before a cross, or the figure

figure of some saint or other : but these are all follies of weak and ignorant people. Adieu.

L E T T E R LXIX.

Bath, June the 28th, 1742.

DEAR BOY,

YOUR promises give me great pleasure ; and your performance of them, which I rely upon, will give me still greater. I am sure you know that breaking of your word is a folly, a dishonour, and a crime. It is a folly, because nobody will trust you afterwards ; and it is both a dishonour and a crime, truth being the first duty of religion and morality : and whoever has not truth, cannot be supposed to have any one good quality, and must become the detestation of God and man. Therefore I expect, from your truth and your honour, that you will do that, which, independently of your promise, your own interest and ambition ought to incline you to do : that is, to excel in every thing you undertake. When I was of your age, I should have been ashamed if any boy of that age had learned his book better, or played at any play better than I did ; and I would not have rested a moment till I had got before him. Julius Cesar, who had a noble thirst of glory, used to say, that he would rather be the first in a village, than the second in Rome ; and he even cried when he saw the statue of Alexander the Great, with the reflection,

of how much more glory Alexander had acquired, at thirty years old, than he at a much more advanced age. These are the sentiments to make people considerable; and those who have them not, will pass their lives in obscurity and contempt: whereas those who endeavour to excel all, are at least sure of excelling a great many. The sure way to excel in any thing, is only to have a close and undissipated attention while you are about it; and then you need not be half the time that otherwise you must be: for long, plodding, puzzling application, is the business of dullness; but good parts attend regularly, and take a thing immediately. Consider, then, which you would chuse; to attend diligently while you are learning, and thereby excel all other boys, get a great reputation, and have a great deal more time to play; or else not mind your book, let boys even younger than yourself get before you, be laughed at by them for a dunce, and have no time to play at all: for, I assure you, if you will not learn, you shall not play. What is the way, then, to arrive at that perfection, which you promise me to aim at? It is, first, to do your duty towards God and Man; without which, every thing else signifies nothing: secondly, to acquire great knowledge; without which, you will be a very contemptible man, though you may be a very honest one: and, lastly, to be very well bred; without which, you will be a very disagreeable, unpleasing man, though you should be an honest and a learned one.

Remember then these three things, and resolve to
excel

excel in them all ; for they comprehend whatever is necessary and useful for this world or the next : and, in proportion as you improve in them, you will enjoy the affection and tenderness of, Yours.

LETTER LXX*.

KING Charles the First succeeded his father King James the First ; and, though he was nothing very extraordinary, was still much better than his father ; having both more sense and more courage. He married a Princess of France, daughter to Henry the Great ; who, being a zealous Papist, and a busy, meddling woman, had an influence over him ; which contributed much to his misfortunes. He had learned from his father to fancy that he had a right to be absolute ; and had the courage, that his father wanted, to try for it. This made him quarrel with Parliaments, and attempt to raise money without them ; which no King has a right to do : but there was then spirit and virtue enough in the nation to oppose it. He would likewise, by the advice of a hot-headed parson, (Archbishop Laud) establish the Common Prayer through the whole kingdom by force, which the

* We believe the reader will join with us in regretting, that this is all that remains of the late Earl of Chesterfield's epitome of the History of England, which he had probably begun at a much earlier period.

Presbyterians would not submit to. These, and many other violences, raised a civil war in the nation, in which he was beaten, and taken prisoner. A high Court of Justice was erected on purpose for his trial, where he was tried and condemned for high treason against the Constitution; and was beheaded publicly, about one hundred years ago, at Whitehall, on the 30th of January. This action is much blamed; but, however, if it had not happened, we had had no liberties left.

After Charles's death, the Parliament governed for a time; but the army soon took the power out of their hands; and then Oliver Cromwell, a private gentleman of Huntingdonshire, and a Colonel in that army, usurped the government, and called himself the Protector. He was a very brave, and a very able man; and carried the honour of England to the highest pitch of glory; making himself both feared and respected by all the Powers in Europe. He got us the island of Jamaica from the Spaniards; and Dunkirk, which Charles the Second shamefully sold afterwards to the French. He died in about ten years after he had usurped the government, which he left to his son Richard; who, being a blockhead, could not keep it; so that King Charles the Second was restored, by the means of General Monk, who was then at the head of the Army.

King Charles the Second, who, during the life of Cromwell, had been wandering about from one country to another, instead of profiting by his adversities,

versities, had only collected the vices of all the countries he had been in. He had no religion, or, if any, was a Papist; and his brother, the Duke of York, was a declared one. He gave all he had to whores and favourites; and was so necessitous, that he became a pensioner to France. He lived uneasily with his people and his Parliament; and was at last poisoned. As he died without children, he was succeeded by his brother, the Duke of York, then

King James the Second; who was of a sour, cruel, and tyrannical disposition, and a zealous Papist: he resolved at once to be above the laws, make himself absolute, and establish Popery; upon which the nation, very wisely and justly, turned him out, before he had reigned quite four years; and called the Prince of Orange, from Holland, who had married King James's eldest daughter, Mary.

The Prince and Princess of Orange were then declared, by Parliament, King and Queen of England, by the title of King William the III^d and Queen Mary; and this is called the Revolution.

Queen Mary was an excellent Princess; but she died seven years before King William, without children. King William was a brave and warlike King: he would have been glad of more power than he ought to have; but his Parliaments kept him within due bounds, against his will. To this Revolution we again owe our liberties. King Wil-

liam, dying without children, was succeeded by Queen Ann, the second daughter of King James the Second.

The reign of Queen Ann was a glorious one, by the success of her arms against France, under the Duke of Marlborough. As she died without children, the family of the Stuarts ended in her; and the crown went to the House of Hanover, as the next Protestant family: so that she was succeeded by King George the First, father of the present King.

L E T T E R LXXI.

Saturday,

S I R,

THE fame of your erudition, and other shining qualifications, having reached to Lord Orrery, he desired me, that you might dine with him and his son, Lord Boyle, next Sunday; which I told him you should. By this time, I suppose, you have heard from him; but, if you have not, you must, however, go there between two and three to-morrow, and say, that you come to wait upon Lord Boyle, according to his Lordship's orders, which I informed you of. As this will deprive me of the honour and pleasure of your company at dinner to-morrow, I will hope for it at breakfast, and shall take care to have your chocolate ready.

Though

Though I need not tell one of your age, experience, and knowledge of the world, how necessary good-breeding is, to recommend one to mankind; yet, as your various occupations of Greek and cricket, Latin and pitch-farthing, may possibly divert your attention from this object, I take the liberty of reminding you of it, and desiring you to be very well-bred at Lord Orrery's. It is good-breeding alone that can prepossess people in your favour at first sight: more time being necessary to discover greater talents. This good-breeding, you know, does not consist in low bows and formal ceremony; but in an easy, civil, and respectful behaviour. You will therefore take care to answer with complaisance, when you are spoken to; to place yourself at the lower end of the table, unless bid to go higher; to drink first to the Lady of the house, and next to the Master; not to eat awkwardly or dirtily; not to sit when others stand: and to do all this with an air of complaisance, and not with a grave, sour look, as if you did it all unwillingly. I do not mean a silly, insipid smile, that fools have when they would be civil; but an air of sensible good humour. I hardly know any thing so difficult to attain, or so necessary to possess, as perfect good-breeding; which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is often necessary; a certain degree of firmness is absolutely so; and an outward modesty

deftly is extremely becoming: the knowledge of the world, and your own observations, must, and alone can, tell you the proper quantities of each.

Mr. Fitzgerald was with me yesterday, and commended you much; go on to deserve commendations, and you will certainly meet with them. Adieu.

L E T T E R LXXII.

Friday Morning.

DEAR BOY,

I AM very well pleased with the substance of your letter; and as for the inaccuracies with regard to style and grammar, you could have corrected them all yourself, if you had taken time. I return it to you here corrected, and desire that you will attend to the difference, which is the way to avoid the same faults for the future.

I would have your letter, next Thursday, be in English, and let it be written as accurately as you are able; I mean with respect to the language, grammar, and stops; for, as to the matter of it, the less trouble you give yourself, the better it will be. Letters should be easy and natural, and convey to the persons to whom we send them, just what we would say to those persons, if we were with them. You may as well write it on the Wednesday, at your leisure, and leave it to be given

given to my man, when he comes for it on Thursday.

Monsieur Coderc will go to you three times a week ; Tuesdays and Saturdays, at three of the clock, and Thursdays at five. He will read Modern History with you : and, at the same time, instruct you in Geography and Chronology ; without both which, the knowledge of History is very imperfect, and almost useless. I beg, therefore, that you will give great attention to them ; they will be of the greatest use to you.

As I know you do not love to stay long in the same place, I flatter myself, that you will take care not to remain long in that you have got, in the middle of the third form : it is in your own power to be soon out of it, if you please ; and I hope the love of variety will tempt you.

Pray be very attentive and obedient to Mr. Fitzgerald : I am particularly obliged to him for undertaking the care of you ; and if you are diligent, and mind your business when with him, you will rise very fast in the school. Every remove (you know) is to be attended by a reward from me, besides the credit you will gain for yourself ; which, to so great a soul as yours, I presume, is a stronger inducement than any other reward can be ; but, however, you shall have one. I know very well you will not be easy, till you are got above Master Onslow ; but, as he learns very well, I fear you will never be able to do it, at least not without taking more pains than, I believe, you will
care

care to take ; but, should that ever happen, there shall be a very considerable reward for you, besides Fame.

Let me know, in your next, what books you read in your place at school, and what you do with Mr. Fitzgerald. Adieu.

L E T T E R LXXIII.

Dublin, January the 25th, 1745.

DEAR BOY,

AS there are now four mails due from England, one of which, at least, will, I suppose, bring me a letter from you, I take this opportunity of acknowledging it before-hand, that you may not accuse me (as you once or twice have done) of negligence. I am very glad to find, by your letter which I am to receive, that you are determined to apply yourself seriously to your business ; to attend to what you learn, in order to learn it well ; and to reflect and reason upon what you have learned, that your learning may be of use to you. These are very good resolutions, and I applaud you mightily for them. Now for your last letter, which I have received. You rebuke me very severely for not knowing, or at least not remembering, that you have been some time in the fifth form. Here, I confess, I am at a loss what to say for myself ;

for, on the one hand, I own it is not probable that you would not, at the time, have communicated an event of that importance to me; and, on the other hand, it is not likely, that, if you had informed me of it, I could have forgotten it. You say that it happened six months ago; in which, with all due submission to you, I apprehend you are mistaken, because that must have been before I left England, which I am sure it was not; and it does not appear, in any of your original manuscripts, that it happened since. May not this possibly proceed from the oscitancy of the writer? To this oscitancy of the librarians, we owe so many mistakes, hiatus's, lacunæ, &c. in the ancient manuscripts. It may here be necessary to explain to you the meaning of the *Oscitantes librarii*; which, I believe, you will easily take. These persons (before printing was invented) transcribed the works of authors, sometimes for their own profit, but oftener (as they were generally slaves) for the profit of their masters. In the first case, dispatch, more than accuracy, was their object; for the faster they wrote the more they got: in the latter case (observe this) as it was a task imposed on them, which they did not dare to refuse, they were *idle, careless, and incorrect*; not giving themselves the trouble to read over what they had written. The celebrated Atticus kept a great number of these transcribing slaves, and got great sums of money by their labours.

But, to return now to your fifth form, from whence I have strayed, it may be, too long;
Pray

Pray what do you do in that country? Be so kind as to give me a description of it. What Latin and Greek books do you read there? Are your exercises, exercises of invention? or do you still put the bad English of the psalms into bad Latin, and only change the shape of Latin verse, from long to short, and from short to long? People do not improve, singly, by travelling, but by the observations they make, and by keeping good company where they do travel. So, I hope, in your travels, through the fifth form, you keep company with Horace and Cicero, among the Romans; and Homer and Xenophon, among the Greeks; and that you are got out of the worst company in the world, the Greek epigrams. Martial has wit, and is worth your looking into sometimes; but I recommend the Greek epigrams to your supreme contempt. Good night to you.

L E T T E R LXXIV.

Dublin Castle, November the 19th, 1745.

DEAR BOY,

I Have received your last Saturday's performance, with which I am very well satisfied. I know or have heard of no Mr. St. Maurice here; and young Pain, whom I have made an Ensign, was here upon the spot, as were every one of those I have named in these new levies.

Now

Now that the Christmas breaking-up draws near, I have ordered Mr. Desnoyers to go to you, during that time, to teach you to dance. I desire you will particularly attend to the graceful motion of your arms; which, with the manner of putting on your hat, and giving your hand, is all that a gentleman need attend to. Dancing is in itself a very trifling, silly thing; but it is one of those established follies to which people of sense are sometimes obliged to conform; and then they should be able to do it well. And, though I would not have you a dancer, yet, when you do dance, I would have you dance well, as I would have you do every thing, you do, well. There is no one thing so trifling, but which (if it is to be done at all) ought to be done well. And I have often told you, that I wished you even played at pitch, and cricket, better than any boy at Westminster. For instance; dress is a very foolish thing; and yet it is a very foolish thing for a man not to be well dressed, according to his rank and way of life; and it is so far from being a disparagement to any man's understanding, that it is rather a proof of it, to be as well dressed as those whom he lives with: the difference in this case, between a man of sense and a fop, is, that the fop values himself upon his dress; and the man of sense laughs at it, at the same time that he knows he must not neglect it: there are a thousand foolish customs of this kind, which, not being criminal, must be complied with, and even chearfully, by men of sense. Diogenes the Cynic was a wise man
for

for despising them; but a fool for showing it. Be wiser than other people, if you can; but do not tell them so.

It is a very fortunate thing for Sir Charles Hotham, to have fallen into the hands of one of your age, experience, and knowledge of the world; I am persuaded you will take infinite care of him. Good night.

L E T T E R LXXV.

Dublin Castle, February the 8th, 1746.

S I R,

I Have been honoured with two letters from you, since I troubled you with my last; and I have likewise received a letter from Mr. Morel, containing a short, but beautiful manuscript, said to be yours; but, I confess, I can hardly believe it, because it is so very different from your common writing; and I will not suppose that you do not always write as well as you can; for to do any thing ill, that one can do well, is a degree of negligence, which I can never suspect you of. I always applauded your laudable ambition of excelling in every thing you attempted; and therefore make no doubt but that you will, in a little time, be able to write full as well as the person (whoever he was) that wrote that manuscript, which is said to be yours. People like you have a contempt for mediocrity, and are
not

not satisfied with escaping censure ; they aim at praise, and, by desiring, seldom fail deserving and acquiring it.

You propose, I find, Demosthenes for your model ; and you have chosen very well : but remember the pains he took to be what he was. He spoke near the sea, in storms, both to use himself to speak loud, and not to be disturbed by the noise and tumult of public assemblies ; he put stones in his mouth, to help his elocution, which naturally was not advantageous : from which facts I conclude, that whenever he spoke, he opened both his lips and his teeth ; and that he articulated every word and every syllable distinctly, and full loud enough to be heard the whole length of my library.

As he took so much pains for the graces of oratory only, I conclude he took still more for the more solid parts of it. I am apt to think he applied himself extremely, to the propriety, the purity, and the elegance of his language ; to the distribution of the parts of his oration ; to the force of his arguments ; to the strength of his proofs ; and to the passions, as well as the judgments of his audience. I fancy he began with an *exordium*, to gain the good opinion and the affections of his audience ; that afterwards he stated the point in question, briefly, but clearly ; that he then brought his proofs, afterwards his arguments ; and that he concluded with a *peroratio*, in which he recapitulated the whole succinctly, enforced the strong parts, and artfully slipped over the weak ones ; and at last made his strong push at the passions

of his hearers. Wherever you would persuade or prevail, address yourself to the passions; it is by them that mankind is to be taken. Cesar bade his soldiers, at the battle of Pharsalia, aim at the faces of Pompey's men; they did so, and prevailed. I bid you strike at the passions; and if you do, you too will prevail. If you can once engage people's pride, love, pity, ambition (or whichever is their prevailing passion) on your side, you need not fear what their reason can do against you.

I am, with the greatest respect,

Your, &c.

L E T T E R LXXVI.

Dublin, February the 26th, 1746.

Sunt quibus in Satirâ videar nimis acer.

I Find, Sir, you are one of those; though I cannot imagine why you think so, unless something that I have said, very innocently, has happened to be very applicable to somebody or other of your acquaintance. He makes the satire, who applies it, *qui capit ille facit*. I hope you do not think I meant you, by any thing I have said; because, if you do, it seems to imply a consciousness of some guilt, which I dare not presume to suppose, in your case. I know my duty too well, to express, and your merit too well, to entertain, such a suspicion. I have not lately read the

the fatirical authors you mention, having very little time here to read. But, as soon as I return to England, there is a book that I shall read over very carefully ; a book that I published not quite fourteen years ago : it is a small quarto ; and, though I say it myself, there is something good in it ; but, at the same time, it is so incorrect, so inaccurate, and has so many faults, that I must have a better edition of it published, which I will carefully revise and correct. It will soon be much more generally read than it has been yet ; and therefore it is necessary that it should, *prodire in lucem, multò emendatior*. I believe you have seldom dipped into this book ; and moreover, I believe it will be the last book that you will read with proper attention ; otherwise, if you would take the trouble, you could help me, in this new edition, more than any body. If you will promise me your assistance, I will tell you the book ; till then, I shall not name it.

You will find all the Spectators that are good ; that is, all Addison's, in my library, in one large quarto volume of his works ; which is perfectly at your service.

Pray tell Monsieur Coderc, (who you, with great grammatical purity, say has been *to* General Cornwall) that I do not doubt, but that whole affair will be set right in a little time. Adieu.

L E T T E R LXXVII.

Dublin Castle, March the 10th, 1746.

S I R,

I Most thankfully acknowledge the honour of two or three letters from you, since I troubled you with my last; and am very proud of the repeated instances you give me of your favour and protection, which I shall endeavour to deserve.

I am very glad you went to hear a trial in the Court of King's Bench, and still more so, that you made the proper animadversions upon the inattention of many of the people in the Court. As you observed, very well, the indecency of that inattention, I am sure you will never be guilty of any thing like it yourself. There is no surer sign in the world of a little, weak mind, than inattention. Whatever is worth doing at all, is worth doing well; and nothing can be done well without attention. It is the sure answer of a fool, when you ask him about any thing that was said or done, where he was present, that, "truly he did not mind it:" And why did not the fool mind it? What had he else to do there, but to mind what was doing? A man of sense, sees, hears, and retains, every thing that passes where he is. I desire I may never hear you talk of not minding, nor complain, as most fools do, of a treacherous memory. Mind, not only what people say, but how they say it; and, if you have any sagacity, you may discover

discover more truth by your eyes than by your ears. People can say what they will, but they cannot look just as they will ; and their looks frequently discover, what their words are calculated to conceal. Observe, therefore, people's looks carefully, when they speak, not only to you, but to each other. I have often guessed, by people's faces, what they were saying, though I could not hear one word they said. The most material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention ; and I know many old people, who, though they have lived long in the world, are but children still as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exterior resemblance to almost every body. Attention and sagacity must see through that veil, and discover the natural character. You are of an age, now, to reflect, to observe and compare characters, and to arm yourself against the common arts, at least, of the world. If a man, with whom you are but barely acquainted, to whom you have made no offers, nor given any marks of friendship, makes you, on a sudden, strong professions of his, receive them with civility, but do not repay them with confidence ; he certainly means to deceive you ; for one man does not fall in love with another at sight. If a man uses strong protestations or oaths, to make you believe a thing, which is of itself so likely and probable, that the bare saying of it would be sufficient,

depend upon it he lies, and is highly interested in making you believe it ; or else he would not take so much pains.

In about five weeks, I propose having the honour of laying myself at your feet ; which I hope to find grown longer than they were when I left them. Adieu.

L E T T E R LXXVIII.

April the 5th, 1746.

DEAR BOY,

BEFORE it is very long, I am of opinion, that you will both think and speak more favourably of women than you do now. You seem to think, that, from Eve downwards, they have done a great deal of mischief. As for that Lady, I give her up to you ; but, since her time, history will inform you, that men have done much more mischief in the world than women ; and, to say the truth, I would not advise you to trust either, more than is absolutely necessary. But this I will advise you to, which is, never to attack whole bodies of any kind ; for, besides that all general rules have their exceptions, you unnecessarily make yourself a great number of enemies, by attacking a *corps* collectively. Among women, as among men, there are good as well as bad, and it may be full as many, or more, good than among men. This rule holds as to lawyers, foldiers,

soldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes; but bodies and societies never do. Many young people think it very genteel and witty to abuse the Clergy; in which they are extremely mistaken; since, in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown. All general reflections, upon nations and societies, are the trite, thread-bare jokes of those who set up for wit without having any, and so have recourse to common-place. Judge of individuals from your own knowledge of them, and not from their sex, profession, or denomination.

Though, at my return, which, I hope, will be very soon, I shall not find your feet lengthened, I hope I shall find your head a good deal so, and then I shall not much mind your feet. In two or three months after my return, you and I shall part for some time: you must go to read men, as well as books, of all languages and nations. Observation and reflection will then be very necessary for you. We will talk this matter over fully when we meet; which, I hope, will be in the last week of this month; till when, I have the honour of being

Your most faithful servant.

L E T T E R LXXIX.

Bath, September the 29th, O. S. 1746.

DEAR BOY,

I Received by the last mail your letter of the 23d N. S. from Heidleberg; and am very well pleased to find that you inform yourself of the particulars of the several places you go thorough. You do mighty right to see the curiosities in those several places; such as the golden *Bull* at Frankfort, the tun at Heidleberg, &c. Other travellers see them and talk of them, it is very proper to see them too; but remember, that seeing is the least material object of travelling; hearing and knowing are the essential points. Therefore pray let your inquiries be chiefly directed to the knowledge of the constitution and particular customs of the places where you either reside at, or pass through; whom they belong to, by what right and tenure, and since when; in whom the supreme authority is lodged; and by what Magistrates, and in what manner, the civil and the criminal justice is administered. It is likewise necessary to get as much acquaintance as you can, in order to observe the characters and manners of the people; for, though human nature is in truth the same through the whole human species, yet it is so differently modified and varied, by education, habit, and different customs, that one should, upon a slight and superficial observation, almost think it different.

As I have never been in Switzerland myself, I must
 desire

desire you to inform me, now and then, of the constitution of that country. As for instance; Do the Thirteen Cantons, jointly and collectively, form one government, where the supreme authority is lodged; or is each Canton sovereign in itself, and under no tie or constitutional obligation of acting in common concert with the other Cantons? Can any one Canton make war or alliances with a foreign Power, without the consent of the other twelve, or at least a majority of them? Can one Canton declare war against another? If every Canton is sovereign and independent in itself, in whom is the supreme power of that Canton lodged? Is it in one man, or in a certain number of men? If in one man, what is he called? If in a number, what are they called; Senate, Council, or what? I do not suppose that you can yet know these things yourself: but a very little inquiry, of those who do, will enable you to answer me these few questions in your next. You see, I am sure, the necessity of knowing these things thoroughly, and, consequently, the necessity of conversing much with the people of the country, who alone can inform you rightly: whereas, most of the English, who travel, converse only with each other, and consequently know no more, when they return to England, than they did when they left it. This proceeds from a *mauvaise honte*, which makes them ashamed of going into company; and frequently too from the want of the necessary language (French) to enable them to bear their part in it. As for the *mauvaise honte*, I hope
you

you are above it. Your figure is like other people's ; I suppose you will take care that your dress shall be so too, and to avoid any singularity. What then should you be ashamed of ; and why not go into a mixed company, with as much ease, and as little concern, as you would go into your own room ? Vice and ignorance are the only things I know, which one ought to be ashamed of : keep but clear of them, and you may go any where, without fear or concern. I have known some people, who, from feeling the pain and inconveniencies of this *mauvaise honte*, have rushed into the other extreme, and turned impudent ; as cowards sometimes grow desperate from the excess of danger : but this too is carefully to be avoided ; there being nothing more generally shocking than impudence. The medium, between these two extremes, marks out the well-bred man ; he feels himself firm and easy in all companies ; is modest without being bashful, and steady without being impudent : if he is a stranger, he observes, with care, the manners and ways of the people the most esteemed at that place, and conforms to them with complaisance. Instead of finding fault with the customs of that place, and telling the people that the English ones are a thousand times better, (as my countrymen are very apt to do) he commends their table, their dress, their houses, and their manners, a little more, it may be, than he really thinks they deserve. But this degree of complaisance is neither criminal nor abject ; and is but a small price to pay for the good-will and affection of the people you converse with. As the
generality

generality of people are weak enough to be pleased with these little things, those who refuse to please them, so cheaply, are, in my mind, weaker than they. There is a very pretty little French book, written by L'Abbé de Bellegarde, entitled, *L'Art de plaire dans la Conversation*; and, though I confess that it is impossible to reduce the art of pleasing to a system; yet this book is not wholly useless; I dare say you may get it at Geneva, if not at Lausanne, and I would advise you to read it. But this principle I will lay down, That the desire of pleasing is at least half the art of doing it; the rest depends only upon the manner, which attention, observation, and frequenting good company will teach. But if you are lazy, careless, and indifferent whether you please or not, depend upon it you never will please.

This letter is insensibly grown too long; but, as I always flatter myself that my experience may be of some use to your youth and inexperience, I throw out, as it occurs to me, and shall continue to do so, every thing that I think may be of the least advantage to you in this important and decisive period of your life. God preserve you!

P. S. I am much better, and shall leave this place soon.

L E T T E R LXXX.

Bath, October the 4th, O. S. 1746.

DEAR BOY,

THOUGH I employ so much of my time in writing to you, I confess, I have often my doubts, whether it is to any purpose. I know how unwelcome advice generally is; I know that those who want it most, like it and follow it least; and I know, too, that the advice of parents, more particularly, is ascribed to the moroseness, the imperiousness, or the garrulity of old-age. But then, on the other hand, I flatter myself, that as your own reason, (though too young as yet to suggest much to you of itself) is, however, strong enough to enable you, both to judge of, and receive plain truths: I flatter myself (I say) that your own reason, young as it is, must tell you, that I can have no interest but yours in the advice I give you; and that, consequently, you will at least weigh and consider it well: in which case, some of it will, I hope, have its effect. Do not think that I mean to dictate as a parent; I only mean to advise as a friend, and an indulgent one too: and do not apprehend that I mean to check your pleasures; of which, on the contrary, I only desire to be the guide, not the censor. Let my experience supply your want of it, and clear your way, in the progress of your youth, of those thorns and briars, which scratched and disfigured me in the course of mine. I do not, therefore, so much as hint to you, how absolutely

solutely dependent you are upon me; that you neither have, nor can have a shilling in the world but from me; and that, as I have no womanish weaknesses for your person, your merit must, and will, be the only measure of my kindness. I say, I do not hint these things to you, because I am convinced that you will act right, upon more noble and generous principles: I mean, for the sake of doing right, and out of affection and gratitude to me.

I have so often recommended to you, attention and application to whatever you learn, that I do not mention them now as duties; but I point them out to you, as conducive, nay, absolutely necessary to your pleasures; for can there be a greater pleasure, than to be universally allowed to excel those of one's own age and manner of life? And, consequently, can there be any thing more mortifying than to be excelled by them? In this latter case, your shame and regret must be greater than any body's, because every body knows the uncommon care which has been taken of your education, and the opportunities you have had of knowing more than others of your age. I do not confine the application which I recommend, singly to the view and emulation of excelling others (though that is a very sensible pleasure and a very warrantable pride;) but I mean likewise to excel in the thing itself: for, in my mind, one may as well not know a thing at all, as know it but imperfectly. To know a little of any thing, gives neither satisfaction nor credit; but often brings disgrace or ridicule.

Mr.

Mr. Pope says, very truly,

“ A little knowledge is a dang'rous thing ;

“ Drink deep, or taste not the Castalian spring.”

And what is called a *smattering* of every thing, infallibly constitutes a coxcomb. I have often, of late, reflected what an unhappy man I must now have been, if I had not acquired in my youth some fund and taste of learning. What could I have done with myself, at this age, without them ? I must, as many ignorant people do, have destroyed my health and faculties by sitting away the evenings ; or, by wasting them frivolously [in the tattle of women's company, must have exposed myself to the ridicule and contempt of those very women ; or, lastly, I must have hanged myself, as a man once did, for weariness of putting on and pulling off his shoes and stockings every day. My books, and only my books, are now left me ; and I daily find what Cicero says of learning to be true : “ *Hæc studia* (says he) *adoleſcentiam alunt, ſeneſtutem oblectant, ſecundas res ornant, adverſis perſugium, ac ſolatium præbent, delectant domi, non impediunt foris, pernoſtant nobiſcum, peregrinantur, ruſtificantur.*”

I do not mean, by this, to exclude converſation out of the pleasures of an advanced age ; on the contrary, it is a very great and a very rational pleasure, at all ages ; but the converſation of the ignorant is no converſation, and gives even them no pleasure : they tire of their own ſterility, and have not matter enough
to

to furnish them with words to keep up a conversation.

Let me, therefore, most earnestly recommend to you, to hoard up, while you can, a great stock of knowledge; for though, during the dissipation of your youth, you may not have occasion to spend much of it; yet, you may depend upon it, that a time will come, when you will want it to maintain you. Public granaries are filled in plentiful years; not that it is known that the next, or the second, or third year will prove a scarce one; but because it is known, that, sooner or later, such a year will come, in which the grain will be wanted.

I will say no more to you upon this subject; you have Mr. Harte with you to enforce it; you have Reason to assent to the truth of it; so that, in short, “you have Moses and the Prophets; if you will not believe them, neither will you believe, though one rose from the dead.”—Do not imagine that the knowledge, which I so much recommend to you, is confined to books, pleasing, useful, and necessary as that knowledge is: but I comprehend in it the great knowledge of the world, still more necessary than that of books. In truth, they assist one another reciprocally; and no man will have either perfectly, who has not both. The knowledge of the world is only to be acquired in the world, and not in a closet. Books alone will never teach it you; but they will suggest many things to your observation, which might otherwise escape you; and your own observations upon mankind, when compared with those

those which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more sagacity and discernment. I am, at this time, acquainted with many elderly people, who have all passed their whole lives in the great world, but with such levity and inattention, that they know no more of it now, than they did at fifteen. Do not flatter yourself, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies: no, you must go much deeper than that. You must look into people, as well as at them. Almost all people are born with all the passions, to a certain degree; but almost every man has a prevailing one, to which the others are subordinate. Search every one for that ruling passion; pry into the recesses of his heart, and observe the different workings of the same passion in different people. And, when you have found out the prevailing passion of any man, remember never to trust him, where that passion is concerned. Work upon him by it, if you please; but be upon your guard yourself against it, whatever professions he may make you.

I would desire you to read this letter twice over, but that I much doubt whether you will read once to the end of it. I will trouble you no longer now; but we will have more upon this subject hereafter. Adieu.

CHESTERFIELD.

I have

I have this moment received your letter from Schaffhausen: in the date of it you forgot the month.

L E T T E R LXXXI.

Bath, October the 9th, O. S. 1746.

DEAR BOY,

YOUR distresses in your journey from Heidelberg to Schaffhausen, your lying upon straw, your black bread, and your broken *Berline*, are proper seasonings for the greater fatigues and distresses, which you must expect in the course of your travels; and, if one had a mind to moralize, one might call them the samples of the accidents, rubs, and difficulties, which every man meets with in his journey through life. In this journey, the understanding is the *voiture* that must carry you through; and in proportion as that is stronger or weaker, more or less in repair, your journey will be better or worse; though, at best, you will now and then find some bad roads, and some bad inns. Take care, therefore, to keep that necessary *voiture* in perfect good repair; examine, improve, and strengthen it every day: it is in the power, and ought to be the care of every man to do it; he that neglects it, deserves to feel, and certainly will feel, the fatal effects of that negligence.

A propos of negligence; I must say something to you upon that subject. You know I have often told

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R

you,

you, that my affection for you was not a weak, womanish one; and, far from blinding me, it makes me but more quick-sighted, as to your faults: those it is not only my right, but my duty, to tell you of; and it is your duty and your interest to correct them. In the strict scrutiny which I have made into you, I have (thank God) hitherto not discovered any vice of the heart, or any peculiar weakness of the head: but I have discovered laziness, inattention, and indifference; faults which are only pardonable in old men, who, in the decline of life, when health and spirits fail, have a kind of claim to that sort of tranquillity. But a young man should be ambitious to shine, and excel; alert, active, and indefatigable in the means of doing it; and, like Cæsar, *Nil actum reputans, si quid superesset agendum*. You seem to want that *vivida vis animi*, which spurs and excites most young men to please, to shine, to excel. Without the desire and the pains necessary to be considerable, depend upon it, you never can be so; as, without the desire and attention necessary to please, you never can please. *Nullum numen abest, si sit prudentia*, is unquestionably true, with regard to every thing except poetry; and I am very sure that any man of common understanding may, by proper culture, care, attention, and labour, make himself whatever he pleases, except a good poet. Your destination is the great and busy world; your immediate object is the affairs, the interests, and the history, the constitutions, the customs, and the manners of the several parts of Europe. In this, any man

man of common sense may, by common application, be sure to excel. Ancient and Modern History are, by attention, easily attainable. Geography and Chronology the same; none of them requiring any uncommon share of genius or invention. Speaking and writing, clearly, correctly, and with ease and grace, are certainly to be acquired, by reading the best authors with care, and by attention to the best living models. These are the qualifications more particularly necessary for you, in your department, which you may be possessed of, if you please; and which, I tell you fairly, I shall be very angry at you, if you are not; because, as you have the means in your hands, it will be your own fault only.

If care and application are necessary to the acquiring of those qualifications, without which you can never be considerable, nor make a figure in the world; they are not less necessary with regard to the lesser accomplishments, which are requisite to make you agreeable and pleasing in society. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention: I therefore carry the necessity of attention down to the lowest things, even to dancing and dress. Custom has made dancing sometimes necessary for a young man; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dress is of the same nature; you must dress: therefore attend to it; not in order to rival or to excel a fop in it, but in order

to avoid singularity, and consequently ridicule. Take great care always to be dressed like the reasonable people of your own age, in the place where you are; whose dress is never spoken of one way or another, as either too negligent or too much studied.

What is commonly called an absent man, is commonly either a very weak, or a very affected man; but be he which he will, he is, I am sure, a very disagreeable man in company. He fails in all the common offices of civility; he seems not to know those people to-day, with whom yesterday he appeared to live in intimacy. He takes no part in the general conversation; but, on the contrary, breaks into it from time to time, with some start of his own, as if he waked from a dream. This (as I said before) is a sure indication, either of a mind so weak that it is not able to bear above one object at a time; or so affected, that it would be supposed to be wholly engrossed by, and directed to, some very great and important objects. Sir Isaac Newton, Mr. Locke, and (it may be) five or six more, since the creation of the world, may have had a right to absence, from that intense thought which the things they were investigating required. But if a young man, and a man of the world, who has no such avocations to plead, will claim and exercise that right of absence in company, his pretended right should, in my mind, be turned into an involuntary absence, by his perpetual exclusion out of company. However frivolous a company may be, still, while you are among them, do not shew them, by your inattention,

tion, that you think them so; but rather take their tone, and conform in some degree to their weakness, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt: and an injury is much sooner forgotten than an insult. If therefore you would rather please than offend, rather be well than ill spoken of, rather be loved than hated; remember to have that constant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill-will. For instance; most people (I might say all people) have their weaknesses; they have their aversions and their likings, to such or such things; so that, if you were to laugh at a man for his aversion to a cat, or cheese, (which are common antipathies) or, by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the first case, think himself insulted, and, in the second, slighted; and would remember both. Whereas your care to procure for him what he likes, and to remove from him what he hates, shows him, that he is at least an object of your attention; flatters his vanity, and makes him possibly more your friend, than a more important service would have done. With regard to women, attentions still below these are necessary, and, by the custom of the world, in some measure due, according to the laws of good-breeding.

My long and frequent letters, which I send you, in great doubt of their success, put me in mind of

certain papers, which you have, very lately, and I formerly, sent up to kites, along the string, which we called messengers; some of them the wind used to blow away, others were torn by the string, and but few of them got up and stuck to the kite. But I will content myself now, as I did then, if some of my present messengers do but stick to you. Adieu.

LETTER LXXXII.

DEAR BOY,

YOU are by this time (I suppose) quite settled and at home at Lausanne; therefore pray let me know how you pass your time there, and what your studies, your amusements, and your acquaintances are. I take it for granted, that you inform yourself daily of the nature of the government and constitution of the Thirteen Cantons; and, as I am ignorant of them myself, I must apply to you for information. I know the names, but I do not know the nature of some of the most considerable offices there; such as the *Avoyers*, the *Seizeniers*, the *Banderets*, and the *Gros Sautier*. I desire, therefore, that you will let me know what is the particular business, department, or province of these several Magistrates. But, as I imagine that there may be some, though, I believe, no essential difference, in the

the governments of the several Cantons, I would not give you the trouble of informing yourself of each of them; but confine my inquiries, as you may your informations, to the Canton you reside in; that of Berne, which I take to be the principal one. I am not sure whether the Pais de Vaud, where you are, being a conquered country, and taken from the Dukes of Savoy, in the year 1536, has the same share in the government of the Canton, as the German part of it has. Pray inform yourself and me about it.

I have this moment received yours from Berne, of the 2d October, N. S. and also one from Mr. Harte, of the same date, under Mr. Burnaby's cover. I find by the latter, and indeed I thought so before, that some of your letters, and some of Mr. Harte's, have not reached me. Wherefore, for the future, I desire, that both he and you will direct your letters for me, to be left *chez Monsieur Wolters, Agent de S. M. Britannique, à Rotterdam*, who will take care to send them to me safe. The reason why you have not received letters, either from me or from Grevenkop, was, that we directed them to Lausanne, where we thought you long ago: and we thought it to no purpose to direct to you upon your *route*, where it was little likely that our letters would meet with you. But you have, since your arrival at Lausanne, I believe, found letters enough from me; and it may be more than you have read, at least with attention.

I am glad that you like Switzerland so well; and

impatient to hear how other matters go, after your settlement at Laufanne. God bless you!

L E T T E R LXXXIII.

London, December the 2d, O. S. 1746.

DEAR BOY,

I Have not, in my present situation*, time to write to you, either so much or so often as I used, while I was in a place of much more leisure and profit: but my affection for you must not be judged of by the number of my letters; and, though the one lessens, the other, I assure you, does not.

I have just now received your letter of the 25th past, N. S. and, by the former post, one from Mr. Harte; with both which I am very well pleased: with Mr. Harte's, for the good account which he gives me of you; with yours, for the good account you give me of what I desired to be informed of. Pray continue to give me further information of the form of government of the country you are now in; which, I hope, you will know most minutely before you leave it. The inequality of the town of Laufanne, seems to be very convenient in this cold weather: because going up hill and down will

* His Lordship was, in the year 1746, appointed one of his Majesty's Secretaries of State.

keep you warm.—You say there is a good deal of good company; pray, are you got into it? Have you made acquaintances, and with whom? Let me know some of their names. Do you learn German yet, to read, write, and speak it?

Yesterday, I saw a letter from Monsieur Bochat, to a friend of mine; which gave me the greatest pleasure that I have felt this great while; because it gives so very good an account of you. Among other things which Monsieur Bochat says to your advantage, he mentions the tender uneasiness and concern that you showed during my illness; for which (though I will say that you owe it me) I am obliged to you: sentiments of gratitude not being universal, nor even common. As your affection for me can only proceed from your experience and conviction of my fondness for you; (for to talk of natural affection is talking nonsense) the only return I desire is, what it is chiefly your interest to make me; I mean, your invariable practice of Virtue, and your indefatigable pursuit of Knowledge. Adieu! and be persuaded that I shall love you extremely, while you deserve it; but not one moment longer.

LETTER

LETTER LXXXIV.

London, December the 9th, O. S. 1746.

DEAR BOY,

THOUGH I have very little time, and though I write by this post to Mr. Harte, yet I cannot send a packet to Laufanne without a word or two to yourself. I thank you for your letter of congratulation which you wrote me, notwithstanding the pain it gave you. The accident that caused the pain, was, I presume, owing to that degree of giddiness which I have sometimes taken the liberty to speak to you of. The post I am now in, though the object of most people's views and desires, was in some degree inflicted upon me; and a certain concurrence of circumstances obliged me to engage in it. But I feel that it requires more strength of body and mind than I have, to go through with it; were you three or four years older, you should share in my trouble, and I would have taken you into my office; but I hope you will employ those three or four years so well, as to make yourself capable of being of use to me, if I should continue in it so long. The reading, writing, and speaking the modern languages correctly; the knowledge of the laws of nations, and the particular constitution of the Empire; of History, Geography, and Chronology; are absolutely necessary to this business, for which I have always intended you. With these qualifications,

qualifications, you may very possibly be my successor, though not my immediate one.

I hope you employ your whole time, which few people do; and that you put every moment to profit of some kind or other. I call company, walking, riding, &c. employing one's time, and, upon proper occasions, very usefully; but what I cannot forgive in any body, is sauntering, and doing nothing at all, with a thing so precious as time, and so irrecoverable when lost.

Are you acquainted with any Ladies at Laufanne; and do you behave yourself with politeness enough to make them desire your company?

I must finish: God bless you!

A Londres, ce 24 Fev. N. S. 1747.

LETTER LXXXV.

MONSIEUR,

POUR entretenir réciproquement nôtre françois,

que nous courons risque d'oublier tous deux

faute d'habitude, vous permettrez bien, que j'aie

l'honneur de vous assurer des mes respects, dans

cette langue, et vous aurez aussi la bonté de me

répondre dans la même. Ce n'est pas que je craigne

que vous oubliiez de parler françois puisque ap-

paremment les deux tiers de vôtre caquet quotidien

sont dans cette langue; mais c'est que si vous vous

désaccoutumiez d'écrire en françois, vous pourriez,

un

un jour, manquer à cette pureté grammaticale et à cette orthographe exacte, par où vous brillez tant, dans les autres langues : et au bout du compte, il vaut mieux écrire bien que mal, même en françois. Au reste, comme c'est une langue faite pour l'enjouement et le badinage ; je m'y conformerai et je réserverai mon sérieux pour l'anglois. Je ne vous parlerai donc pas à présent, de votre Grec, votre Latin, votre Droit, soit de la Nature, ou des Gens, soit public, ou particulier ; mais parlons plutôt de vos amusemens et de vos plaisirs : puis qu'aussi bien il en faut avoir. Oserois-je vous demander quels sont les vôtres ? Est ce un petit jeu de société, en bonne compagnie ? Est-il question de petits soupers agréables, où la gaieté et la bienfiance se trouvent réunies ? Ou, en contez vous à quelque Belle, vos attentions, pour laquelle, contribueroient à vous décrotter ? Faites moi votre confident, sur cette matière, vous ne me trouverez pas un censeur sévère ; au contraire, je sollicite l'emploi, de ministre de vos plaisirs : Je vous en indiquerai, et même j'y contribuerai.

Nombre de jeunes gens se livrent à des plaisirs qu'ils ne goutent point, parceque, par abus, ils ont le nom de plaisirs. Ils s'y trompent même, souvent, au point de prendre la débauche pour le plaisir. Avoüez que l'ivrognerie, qui ruine également la santé et l'esprit, est un beau plaisir. Le gros jeu, qui vous cause mille mauvaises affaires, qui ne vous laisse pas le fol, et qui vous donne tout d'air et les manières d'un possédé, est un plaisir bien exquis :

n'est ce pas ? La débauche des femmes, à la vérité, n'a guères d'autre suite, que de faire tomber le nez, ruiner la santé, et vous attirer, de tems en tems, quelques coups d'épée. Bagatelles que cela ! Voilà, cependant, le catalogue des plaisirs de la plupart des jeunes gens, qui ne raisonnent pas, par eux mêmes, et qui adoptent, sans discernement, ce qu'il plaît aux autres d'appeller du beau nom de Plaisir. Je suis très persuadé que vous ne tomberez pas dans ces égaremens, et que, dans le choix de vos plaisirs, vous consulterez votre raison et votre goût.

La société des honnêtes gens, la table dans les bornes requises, un petit jeu qui amuse sans intérêt, et la conversation enjouée et galante des femmes de condition et d'esprit, sont les véritables plaisirs d'un honnête homme ; qui ne causent ni maladie ni honte, ni repentir. Au lieu que tout ce qui va au delà, devient crapule, débauche, fureur, qui loin de donner du relief décrédite, et déshonore. Adieu.

TRANSLATION.

London, February the 24th, O. S. 1747.

S I R,

IN order that we may, reciprocally, keep up our French, which, for want of practice, we might forget, you will permit me to have the honour of assuring you of my respects, in that language ; and be so good to answer me in the same. Not that I am apprehensive of your forgetting to speak French ;
since

since it is probable, that two-thirds of your daily prattle is in that language; but because, if you leave-off writing French, you may, perhaps, neglect that grammatical purity, and accurate orthography, which, in other languages, you excel in; and really, even in French, it is better to write well than ill. However, as this is a language very proper for sprightly, gay subjects, I shall conform to that, and reserve those which are serious for English. I shall not therefore mention to you, at present, your Greek or Latin, your study of the Law of Nature, or the Law of Nations, the Rights of People, or of Individuals; but rather discuss the subject of your Amusements and Pleasures; for, to say the truth, one must have some. May I be permitted to inquire of what nature yours are? Do they consist in little commercial play at cards, in good company? are they little agreeable suppers, at which cheerfulness and decency are united? or, do you pay court to some fair one, who requires such attentions as may be of use in contributing to polish you? Make me your confidant upon this subject; you shall not find me a severe censor; on the contrary, I wish to obtain the employment of minister to your pleasures: I will point them out, and even contribute to them.

Many young people adopt pleasures, for which they have not the least taste, only because they are called by that name. They often mistake so totally, as to imagine, that debauchery is pleasure. You must allow, that drunkenness, which is equally destructive

structive to body and mind, is a fine pleasure. Gaming, that draws you into a thousand scrapes, leaves you penniless, and gives you the air and manners of an outrageous madman, is another most exquisite pleasure; is it not? As to running after women, the consequences of that vice are only the loss of one's nose, the total destruction of health, and, not unfrequently, the being run through the body.

These, you see, are all trifles: yet this is the catalogue of pleasures of most of those young people, who, never reflecting themselves, adopt, indiscriminately, what others chuse to call by the seducing name of Pleasure. I am thoroughly persuaded you will not fall into such errors; and that, in the choice of your amusements, you will be directed by reason and a discerning taste. The true pleasures of a gentleman are, those of the table, but within the bounds of moderation; good company, that is to say, people of merit; moderate play, which amuses, without any interested views; and sprightly, gallant conversations, with women of fashion and sense.

These are the real pleasures of a gentleman; which occasion neither sickness, shame, nor repentance. Whatever exceeds them, becomes low vice, brutal passion, debauchery, and insanity of mind; all of which, far from giving satisfaction, bring on dishonour and disgrace. Adieu.

LETTER

L E T T E R LXXXVI.

London, March the 6th, O. S. 1747.

DEAR BOY,

WHATEVER you do, will always affect me, very sensibly, one way or another; and I am now most agreeably affected, by two letters, which I have lately seen from Lausanne, upon your subject; the one was from Madame St. Germain, the other from Monsieur Pampigny: they both give so good an account of you, that I thought myself obliged, in justice both to them and to you, to let you know it. Those who deserve a good character, ought to have the satisfaction of knowing that they have it, both as a reward and as an encouragement. They write, that you are not only *décrotté*, but tolerably well-bred: and that the English crust of awkward bashfulness, shyness, and roughness, (of which, by the bye, you had your share) is pretty well rubbed off. I am most heartily glad of it; for, as I have often told you, those lesser talents, of an engaging, insinuating manner, an easy good-breeding, a genteel behaviour and address, are of infinitely more advantage, than they are generally thought to be, especially here in England. Virtue and learning, like gold, have their intrinsic value; but if they are not polished, they certainly lose a great deal of their lustre: and even polished brass will pass upon more people than rough gold. What a number of sins does the chearful

ful, easy good-breeding of the French frequently cover? Many of them want common sense, many more common learning; but, in general, they make up so much by their manner, for those defects, that, frequently, they pass undiscovered. I have often said, and do think, that a Frenchman, who, with a fund of virtue, learning, and good sense, has the manners and good-breeding of his country, is the perfection of human nature. This perfection you may, if you please, and I hope you will, arrive at. You know what virtue is: you may have it if you will; it is in every man's power; and miserable is the man who has it not. Good sense, God has given you. Learning, you already possess enough of, to have, in a reasonable time, all that a man need have. With this, you are thrown out early into the world, where it will be your own fault if you do not acquire all the other accomplishments necessary to complete and adorn your character. You will do well to make your compliments to Madame St. Germain and Monsieur Pampigny; and tell them, how sensible you are of their partiality to you, in the advantageous testimonies which, you are informed, they have given of you here.

Adieu! Continue to deserve such testimonies; and then you will not only deserve, but enjoy, my truest affection.

L E T T E R LXXXVII.

London, March the 27th, O. S. 1747.

DEAR BOY,

PLEASURE is the rock which most young people split upon; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; for want of which, pain and shame, instead of Pleasure, are the returns of their voyage. Do not think that I mean to snarl at Pleasure, like a Stoic, or to preach against it, like a Parson; no, I mean to point it out, and recommend it to you, like an Epicurean: I wish you a great deal; and my only view is to hinder you from mistaking it.

The character which most young men first aim at is, that of a Man of Pleasure; but they generally take it upon trust; and, instead of consulting their own taste and inclinations, they blindly adopt whatever those, with whom they chiefly converse, are pleased to call by the name of Pleasure; and a *Man of Pleasure*, in the vulgar acceptation of that phrase, means only, a beastly drunkard, an abandoned whore-master, and a profligate swearer and curser. As it may be of use to you, I am not unwilling, though at the same time ashamed, to own, that the vices of my youth proceeded much more from my silly resolution of being, what I heard called a Man of Pleasure, than from my own inclinations. I always naturally hated drinking; and yet I have

often

often drunk, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman, and a Man of Pleasure.

The same as to gaming. I did not want money, and consequently had no occasion to play for it; but I thought Play another necessary ingredient in the composition of a Man of Pleasure, and accordingly I plunged into it without desire, at first; sacrificed a thousand real pleasures to it; and made myself solidly uneasy by it, for thirty the best years of my life.

I was even absurd enough, for a little while, to swear, by way of adorning and completing the shining character which I affected; but this folly I soon laid aside, upon finding both the guilt and the indecency of it.

Thus seduced by fashion, and blindly adopting nominal pleasures, I lost real ones; and my fortune impaired, and my constitution shattered, are, I must confess, the just punishment of my errors.

Take warning then by them; chuse your pleasures for yourself, and do not let them be imposed upon you. Follow nature, and not fashion: weigh the present enjoyment of your pleasures, against the necessary consequences of them, and then let your own common sense determine your choice.

Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleasure. I would enjoy the pleasures of the table, and of wine; but stop short

of the pains inseparably annexed to an excess in either. I would not, at twenty years, be a preaching missionary of abstemiousness and sobriety; and I should let other people do as they would, without formally and sententiously rebuking them for it; but I would be most firmly resolved, not to destroy my own faculties and constitution, in complaisance to those who have no regard to their own. I would play to give me pleasure, but not to give me pain; that is, I would play for trifles, in mixed companies, to amuse myself, and conform to custom; but I would take care not to venture for sums, which, if I won, I should not be the better for; but, if I lost, should be under a difficulty to pay; and, when paid, would oblige me to retrench in several other articles. Not to mention the quarrels which deep play commonly occasions.

I would pass some of my time in reading, and the rest in the company of people of sense and learning, and chiefly those above me: and I would frequent the mixed companies of men and women of fashion, which though often frivolous, yet they unbend and refresh the mind, not uselessly, because they certainly polish and soften the manners.

These would be my pleasures and amusements, if I were to live the last thirty years over again; they are rational ones; and moreover I will tell you, they are really the fashionable ones: for the others are not, in truth, the pleasures of what I call people of fashion, but of those who only call themselves so. Does good company care to have a man reeling drunk
among

among them? Or to see another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay? Or a whore-master with half a nose, and crippled by coarse and infamous debauchery? No; those who practise, and much more those who brag of them, make no part of good company; and are most unwillingly, if ever, admitted into it. A real man of fashion and pleasure observes decency; at least, neither borrows nor affects vices; and, if he unfortunately has any, he gratifies them with choice, delicacy, and secrecy.

I have not mentioned the pleasures of the mind, (which are the solid and permanent ones) because they do not come under the head of what people commonly call pleasures; which they seem to confine to the senses. The pleasure of virtue, of charity, and of learning, is true and lasting pleasure; which I hope you will be well and long acquainted with. Adieu.

LETTER LXXXVIII.

London, April the 3d, O. S. 1747.

DEAR BOY,

IF I am rightly informed, I am now writing to a fine Gentleman, in a scarlet coat laced with gold, a brocade waistcoat, and all other suitable ornaments. The natural partiality of every author for his own works, makes me very glad to hear, that Mr. Harte

has thought this last edition of mine worth so fine a binding; and, as he has bound it in red, and gilt it upon the back, I hope he will take care that it shall be *lettered* too. A showish binding attracts the eyes, and engages the attention of every body; but with this difference, that women, and men who are like women, mind the binding more than the book; whereas men of sense and learning immediately examine the inside; and, if they find that it does not answer the finery on the outside, they throw it by with the greater indignation and contempt. I hope that, when this edition of my works shall be opened and read, the best judges will find connection, consistency, solidity, and spirit, in it. Mr. Harte may *recensere* and *emendare*, as much as he pleases; but it will be to little purpose, if you do not co-operate with him. The work will be imperfect.

I thank you for your last information, of our success in the Mediterranean; and you say, very rightly, that a Secretary of State ought to be well informed. I hope, therefore, you will take care that I shall. You are near the busy scene in Italy; and I doubt not but that, by frequently looking at the map, you have all that theatre of the war very perfect in your mind.

I like your account of the salt-works; which shows that you gave some attention while you were seeing them. But, notwithstanding that, by your account, the Swiss salt is (I dare say) very good, yet I am apt to suspect that it falls a little short of the true Attic salt, in which there was a peculiar quickness

quickness and delicacy. That same Attic salt seasoned almost all Greece, except Bœotia; and a great deal of it was exported afterwards to Rome, where it was counterfeited by a composition called Urbanity, which in some time was brought to very near the perfection of the original Attic salt. The more you are powdered with these two kinds of salt, the better you will keep, and the more you will be relished.

Adieu! My compliments to Mr. Harte and Mr. Eliot.

LETTER LXXXIX.

London, April the 14th, O. S. 1747.

DEAR BOY,

IF you feel half the pleasure from the consciousness of doing well, that I do from the informations I have lately received in your favour from Mr. Harte, I shall have little occasion to exhort or admonish you any more, to do what your own satisfaction and self-love will sufficiently prompt you to. Mr. Harte tells me that you attend, that you apply to your studies; and that, beginning to understand, you begin to taste them. This pleasure will increase, and keep pace with your attention; so that the balance will be greatly to your advantage. You may remember, that I have always earnestly recommended to you, to do what you are about, be that what it will; and to do nothing else at the same time. Do not imagine,

that I mean, by this, that you should attend to, and plod at your book all day long; far from it: I mean that you should have your pleasures too; and that you should attend to them, for the time, as much as to your studies; and, if you do not attend equally to both, you will neither have improvement or satisfaction from either. A man is fit for neither business nor pleasure, who either cannot, or does not, command and direct his attention to the present object, and, in some degree, banish, for that time, all other objects from his thoughts. If at a ball, a supper, or a party of pleasure, a man were to be solving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician. There is time enough for every thing, in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time. The Pensionary de Witt, who was torn to pieces in the year 1672, did the whole business of the Republic, and yet had time left to go to assemblies in the evening, and sup in company. Being asked, how he could possibly find time to go through so much business, and yet amuse himself in the evenings as he did? he answered, There was nothing so easy; for that it was only doing one thing at a time, and never putting off any thing till to-morrow, that could be done to-day. This steady and undissipated attention to one object,

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is a sure mark of a superior genius ; as hurry, bustle, and agitation, are the never-failing symptoms of a weak and frivolous mind. When you read Horace, attend to the justness of his thoughts, the happiness of his diction, and the beauty of his poetry ; and do not think of Puffendorf *de Homine et Cive* : and, when you are reading Puffendorf, do not think of Madame de St. Germain ; nor of Puffendorf, when you are talking to Madame de St. Germain.

Mr. Harte informs me, that he has reimbursed you part of your losses in Germany ; and I consent to his reimbursing you the whole, now that I know you deserve it. I shall grudge you nothing, nor shall you want any thing, that you desire, provided you deserve it : so that, you see, it is in your own power to have whatever you please.

There is a little book which you read here with Monsieur Coderc, entitled, *Manière de bien penser dans les ouvrages d'esprit*, written by Pere Bouhours. I wish you would read this book again, at your leisure hours ; for it will not only divert you, but likewise form your taste, and give you a just manner of thinking. Adieu !

L E T T E R XC.

London, June the 30th, O. S. 1747.

DEAR BOY,

I Was extremely pleased with the account, which you gave me [in your last, of the civilities that you received in your Swiss progress; and I have wrote, by this post, to Mr. Burnaby, and to the *Avoyer*, to thank them for their parts. If the attention you met with pleased you, as I dare say it did, you will, I hope, draw this general conclusion from it, That attention and civility please all those to whom they are paid; and that you will please others, in proportion as you are attentive and civil to them.

Bishop Burnet has wrote his travels through Switzerland; and Mr. Stanyan, from a long residence there, has written the best account, yet extant, of the thirteen Cantons; but those books will be read no more, I presume, after you shall have published your account of that country. I hope you will favour me with one of the first copies. To be serious; though I do not desire that you should immediately turn author, and oblige the world with your travels; yet, wherever you go, I would have you as curious and inquisitive as if you did intend to write them. I do not mean, that you should give yourself so much trouble, to know the number of houses, inhabitants, sign-posts, and tomb-stones of every town that you go through; but that you should inform yourself, as well as your stay will permit you, whether the

town

town is free, or whom it belongs to, or in what manner; whether it has any peculiar privileges or customs; what trade or manufactures; and such other particulars as people of sense desire to know. And there would be no manner of harm, if you were to take memorandums of such things, in a paper book, to help your memory. The only way of knowing all these things is, to keep the best company, who can best inform you of them.

I am just now called away; so good-night!

LETTER XCI.

London, July the 20th, O. S. 1747.

DEAR BOY,

IN your Mamma's letter, which goes here enclosed, you will find one from my sister, to thank you for the Arquebusade water which you sent her; and which she takes very kindly. She would not show me her letter to you; but told me, that it contained good wishes and good advice; and, as I know she will show your letter, in answer to her's, I send you here enclosed the draught of the letter which I would have you write to her. I hope you will not be offended at my offering you my assistance upon this occasion: because, I presume, that as yet you are not much used to write to Ladies. *A propos* of letter-writing; the best models that you can form yourself upon, are, Cicero, Cardinal

dinal d'Offat, Madame Sevigné, and Comte Buffy Rabutin. Cicero's Epistles to Atticus, and to his familiar friends, are the best examples that you can imitate, in the friendly and the familiar style. The simplicity and clearness of Cardinal d'Offat's letters, show how letters of business ought to be written : no affected turns, no attempt at wit, obscure or perplex his matter ; which is always plainly and clearly stated, as business always should be. For gay and amusing letters, for *enjouement* and *badinage*, there are none that equal Comte Buffy's and Madame Sevigné's. They are so natural, that they seem to be the extempore conversations of two people of wit, rather than letters ; which are commonly studied, though they ought not to be so. I would advise you to let that book be one in your itinerant library ; it will both amuse and inform you.

I have not time to add any more now ; so good night.

L E T T E R XCII.

London, July the 30th, O. S. 1747.

DEAR BOY,

IT is now four posts since I have received any letter, either from you or from Mr. Harte. I impute this to the rapidity of your travels through Switzerland ; which I suppose are by this time finished.

You will have found by my late letters, both to

you and to Mr. Harte; that you are to be at Leipzig by next Michaelmas; where you will be lodged in the house of Professor Mascow, and boarded in the neighbourhood of it, with some young men of fashion. The Professor will read you lectures upon *Grotius de Jure Belli et Pacis*, the *Institutes of Justinian*, and the *Jus Publicum Imperii*; which I expect that you shall not only hear, but attend to, and retain. I also expect, that you make yourself perfectly master of the German language; which you may very soon do there if you please. I give you fair warning, that at Leipzig I shall have an hundred invisible spies about you; and shall be exactly informed of every thing that you do, and of almost every thing that you say. I hope, that, in consequence of those minute informations, I may be able to say of you, what Velleius Paterculus says of Scipio; that in his whole life, *nihil non laudandum aut dixit, aut fecit, aut sensit*. There is a great deal of good company in Leipzig, which I would have you frequent in the evenings, when the studies of the day are over. There is likewise a kind of Court kept there, by a Dutchess Dowager of Courland; at which you should get introduced. The King of Poland and his Court go likewise to the fair at Leipzig, twice a year; and I shall write to Sir Charles Williams, the King's Minister there, to have you presented, and introduced into good company. But I must remind you, at the same time, that it will be to very little purpose for you to frequent good company, if you do not conform to, and learn their manners;

manners; if you are not attentive to please, and well-bred with the easiness of a man of fashion. As you must attend to your manners, so you must not neglect your person; but take care to be very clean, well dressed, and genteel; to have no disagreeable attitudes, nor awkward tricks; which many people use themselves to, and then cannot leave them off. Do you take care to keep your teeth very clean, by washing them constantly every morning, and after every meal? This is very necessary, both to preserve your teeth a great while, and to save you a great deal of pain. Mine have plagued me long, and are now falling out, merely for want of care when I was of your age. Do you dress well, and not too well? Do you consider your air and manner of presenting yourself, enough, and not too much? neither negligent nor stiff. All these things deserve a degree of care, a second-rate attention; they give an additional lustre to real merit. My Lord Bacon says, that a pleasing figure is a perpetual letter of recommendation. It is certainly an agreeable forerunner of merit, and smooths the way for it.

Remember that I shall see you at Hanover next summer, and shall expect perfection; which if I do not meet with, or at least something very near it, you and I shall not be very well together. I shall dissect and analyse you with a microscope, so that I shall discover the least speck or blemish. This is fair warning; therefore take your measures accordingly. Yours.

LETTER

LETTER XCIII.

London, August the 7th, O. S. 1747.
 DEAR BOY,

I Reckon that this letter has but a bare chance of finding you at Laufanne; but I was resolved to risk it, as it is the last that I shall write to you till you are settled at Leipfig. I sent you by the last post, under cover to Mr. Harte, a letter of recommendation to one of the first people at Munich; which you will take care to present to him in the politest manner: he will certainly have you presented to the Electoral family; and I hope you will go through that ceremony with great respect, good-breeding, and ease. As this is the first Court that ever you will have been at, take care to inform yourself, if there be any particular customs or forms to be observed, that you may not commit any mistake. At Vienna, men always make courtesies, instead of bows, to the Emperor; in France, nobody bows at all to the King, nor kisses his hand; but, in Spain and England, bows are made, and hands are kissed. Thus every Court has some peculiarity or other, which those who go to them ought previously to inform themselves of, to avoid blunders and awkwardnesses.

I have not time to say any more now, than to wish you a good journey to Leipfig; and great attention, both there and in going thither. Adieu.

LETTER

L E T T E R XCIV.

London, September 21st, O. S. 1747.

DEAR BOY,

I Received, by the last post, your letter of the 8th, N. S. and I do not wonder that you were surpris'd at the credulity and superstition of the Papists at Einsiedlen, and at their absurd stories of their chapel. But remember, at the same time, that errors and mistakes, however gross, in matters of opinion, if they are sincere, are to be pitied; but not punished, nor laughed at. The blindness of the understanding is as much to be pitied, as the blindness of the eyes; and there is neither jest nor guilt in a man's losing his way in either case. Charity bids us set him right, if we can, by arguments and persuasions; but Charity, at the same time, forbids, either to punish or ridicule his misfortune. Every man's reason is, and must be, his guide; and I may as well expect, that every man should be of my size and complexion, as that he should reason just as I do. Every man seeks for truth; but God only knows who has found it. It is, therefore, as unjust to persecute, as it is absurd to ridicule, people for those several opinions, which they cannot help entertaining upon the conviction of their reason. It is the man who tells, or who acts a lie, that is guilty, and not he who honestly and sincerely believes the lie. I really know nothing more criminal, more mean, and more ridiculous, than lying.

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It is the production either of malice, cowardice, or vanity; and generally misses of its aim in every one of these views; for lies are always detected, sooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for some time; but I shall be sure to be the greatest sufferer myself at last; for as soon as ever I am detected (and detected I most certainly shall be) I am blasted for the infamous attempt; and whatever is said afterwards, to the disadvantage of that person, however true, passes for calumny. If I lie, or equivocate, for it is the same thing, in order to excuse myself for something that I have said or done, and to avoid the danger or the shame that I apprehend from it, I discover, at once, my fear, as well as my falsehood; and only increase, instead of avoiding the danger and the shame; I show myself to be the lowest and the meanest of mankind, and am sure to be always treated as such. Fear, instead of avoiding, invites danger; for concealed towards will insult known ones. If one has had the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for it, and the only way of being forgiven. Equivocating, evading, shuffling, in order to remove a present danger or inconveniency, is something so mean, and betrays so much fear, that whoever practises them, always deserves to be, and often will be kicked. There is another sort of lies, inoffensive enough in themselves, but wonderfully ridiculous; I mean those lies which a mistaken vanity suggests, that

defeat the very end for which they are calculated, and terminate in the humiliation and confusion of their author, who is sure to be detected. These are chiefly narrative and historical lies, all intended to do infinite honour to their author. He is always the hero of his own romances; he has been in dangers from which nobody but himself ever escaped; he has seen with his own eyes, whatever other people have heard or read of: he has had more *bonnes fortunes*, than ever he knew woman; and has ridden more miles post, in one day, than ever courier went in two. He is soon discovered, and as soon becomes the object of universal contempt and ridicule. Remember then, as long as you live, that nothing but strict truth can carry you through the world, with either your conscience or your honour unwounded. It is not only your duty, but your interest: as a proof of which, you may always observe, that the greatest fools are the greatest liars. For my own part, I judge of every man's truth by his degree of understanding.

This letter will, I suppose, find you at Leipzig; where I expect and require from you attention and accuracy, in both which you have hitherto been very deficient. Remember that I shall see you in the summer; shall examine you most narrowly; and will never forget nor forgive those faults, which it has been in your own power to prevent or cure: and be assured, that I have many eyes upon you at Leipzig, besides Mr. Harte's. Adieu!

L E T T E R

L E T T E R XCV.

London, October the 2d, O. S. 1747.

DEAR BOY,

BY your letter of the 18th past, N. S. I find that you are a tolerable good landscape painter, and can present the several views of Switzerland to the curious. I am very glad of it, as it is a proof of some attention; but I hope you will be as good a portrait painter, which is a much more noble science. By portraits, you will easily judge, that I do not mean the outlines and the colouring of the human figure; but the inside of the heart and mind of man. This science requires more attention, observation, and penetration, than the other; as indeed it is infinitely more useful. Search therefore, with the greatest care, into the characters of all those whom you converse with; endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours; with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures. A moderate share of penetration, with great attention, will infallibly make these necessary discoveries. This is the true knowledge of the world; and the world is a country which nobody ever yet knew by description; one must travel through it one's self to be acquainted with it. The Scholar, who in the dust of his closet talks or writes of the world, knows no more of it, than that Orator did of war, who judiciously

endeavoured to instruct Hannibal in it. Courts and Camps are the only places to learn the world in. There alone all kinds of characters resort, and human nature is seen in all the various shapes and modes, which education, custom, and habit give it: whereas, in all other places, one local mode generally prevails, and produces a seeming, though not a real, sameness of character. For example, one general mode distinguishes an University, another a trading town, a third a sea-port town, and so on; whereas at a capital, where the Prince or the Supreme Power resides, some of all these various modes are to be seen, and seen in action too, exerting their utmost skill in pursuit of their several objects. Human nature is the same all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a Courtier, a Soldier, or an Ecclesiastic; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things, which are not

wrong in themselves. The *versatile ingenium* is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the grave, chearful with the gay, and trifling with the frivolous. Endeavour, by all means, to acquire this talent, for it is a very great one.

As I hardly know any thing more useful, than to see, from time to time, pictures of one's self drawn by different hands, I send you here a sketch of yourself, drawn at Lausanne, while you were there, and sent over here by a person who little thought that it would ever fall into my hands; and indeed it was by the greatest accident in the world that it did.

L E T T E R XCVI.

London, October the 9th, O. S. 1747.

DEAR BOY,

PEOPLE of your age have, commonly, an unguarded frankness about them; which makes them the easy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship, with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware, therefore, now that you are coming into the world,

of these proffered friendships. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not let your vanity, and self-love, make you suppose that people become your friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower; and never thrives, unless ingrafted upon a stock of known and reciprocal merit. There is another kind of nominal friendship, among young people, which is warm for the time, but, by good luck, of short duration. This friendship is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship, truly! and well cemented by drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil Magistrate. However, they have the impudence, and the folly, to call this confederacy, a friendship. They lend one another money, for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove a very improper, and a very dangerous friend. People will, in a great degree, and not without reason, form
their

their opinion of you, upon that which they have of your friends; and there is a Spanish proverb, which says, very justly, *Tell me whom you live with, and I will tell you who you are.* One may fairly suppose, that a man, who makes a knave or a fool his friend, has something very bad to do, or to conceal. But, at the same time that you carefully decline the friendship of knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly, and unprovoked; for they are numerous bodies; and I would rather chuse a secure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a personal one. Their enmity is the next dangerous thing to their friendship. Have a real reserve with almost every body; and have a seeming reserve with almost nobody; for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved upon trifles; and many imprudently communicative of all they know.

The next thing to the choice of your friends, is the choice of your company. Endeavour, as much as you can, to keep company with people above you. There you rise, as much as you sink with people below you; for (as I have mentioned before) you are, whatever the company you keep is. Do not mistake, when I say company above you, and think that I mean with regard to their birth; that

is the least consideration : but I mean with regard to their merit, and the light in which the world considers them.

There are two sorts of good company ; one, which is called the *beau monde*, and consists of those people who have the lead in Courts, and in the gay part of life ; the other consists of those who are distinguished by some peculiar merit, or who excel in some particular and valuable art or science. For my own part, I used to think myself in company as much above me, when I was with Mr. Addison and Mr. Pope, as if I had been with all the Princes in Europe. What I mean by low company, which should by all means be avoided, is the company of those, who, absolutely insignificant and contemptible in themselves, think they are honoured by being in your company, and who flatter every vice and every folly you have, in order to engage you to converse with them. The pride of being the first of the company, is but too common ; but it is very silly, and very prejudicial. Nothing in the world lets down a character more, than that wrong turn.

You may possibly ask me, whether a man has it always in his power to get into the best company ? and how ? I say, Yes, he has, by deserving it ; provided he is but in circumstances which enable him to appear upon the footing of a gentleman. Merit and good-breeding will make their way every where. Knowledge will introduce him, and good-breeding will endear him to the best companies ;
for,

for, as I have often told you, politeness and good-breeding are absolutely necessary to adorn any, or all other good qualities or talents. Without them, no knowledge, no perfection whatsoever, is seen in its best light. The Scholar, without good-breeding, is a Pedant; the Philosopher, a Cynic; the Soldier, a Brute; and every man disagreeable.

I long to hear, from my several correspondents at Leipzig, of your arrival there, and what impression you make on them at first; for I have Arguses, with an hundred eyes each, who will watch you narrowly, and relate to me faithfully. My accounts will certainly be true; it depends upon you, intirely, of what kind they shall be. Adieu.

LETTER XCVII.

London, October the 16th, O. S. 1747.

DEAR BOY,

THE art of pleasing is a very necessary one to possess; but a very difficult one to acquire. It can hardly be reduced to rules; and your own good sense and observation will teach you more of it than I can. Do as you would be done by, is the surest method that I know of pleasing. Observe carefully what pleases you in others, and probably the same things in you will please others. If you are pleased with the complaisance and attention of others

others to your humours, your tastes, or your weaknesses, depend upon it, the same complaisance and attention, on your part, to theirs, will equally please them. Take the tone of the company, that you are in, and do not pretend to give it; be serious, gay, or even trifling, as you find the present humour of the company: this is an attention due from every individual to the majority. Do not tell stories in company; there is nothing more tedious and disagreeable: if by chance you know a very short story, and exceedingly applicable to the present subject of conversation, tell it in as few words as possible; and even then, throw out that you do not love to tell stories; but that the shortness of it tempted you. Of all things, banish the egotism out of your conversation, and never think of entertaining people with your own personal concerns, or private affairs; though they are interesting to you, they are tedious and impertinent to every body else: besides that, one cannot keep one's own private affairs too secret. Whatever you think your own excellencies may be, do not affectedly display them in company; nor labour, as many people do, to give that turn to the conversation, which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself

to be in the right; but give your opinion modestly and coolly, which is the only way to convince; and, if that does not do, try to change the conversation, by saying, with good humour, “We shall hardly convince one another, nor is it necessary that we should, so let us talk of something else.”

Remember that there is a local propriety to be observed in all companies; and that what is extremely proper in one company may be, and often is, highly improper in another.

The jokes, the *bons mots*, the little adventures, which may do very well in one company, will seem flat and tedious, when related in another. The particular characters, the habits, the cant of one company may give merit to a word, or a gesture, which would have none at all if divested of those accidental circumstances. Here people very commonly err; and, fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid, or, it may be, offensive, by being ill-timed, or misplaced. Nay, they often do it with this silly preamble; “I will tell you an excellent thing;” or, “I will tell you the best thing in the world.” This raises expectations, which, when absolutely disappointed, make the relator of this excellent thing look, very deservedly, like a fool.

If you would particularly gain the affection and friendship of particular people, whether men or women, endeavour to find out their predominant excellency,

cellency, if they have one, and their prevailing weakness, which every body has; and do justice to the one, and something more than justice to the other. Men have various objects in which they may excel, or at least would be thought to excel; and, though they love to hear justice done to them, where they know that they excel, yet they are most and best flattered upon those points where they wish to excel, and yet are doubtful whether they do or not. As for example; Cardinal Richelieu, who was undoubtedly the ablest Statesman of his time, or perhaps of any other, had the idle vanity of being thought the best Poet too; he envied the great Corneille his reputation, and ordered a criticism to be written upon the Cid. Those, therefore, who flattered skilfully, said little to him of his abilities in state affairs, or at least but *en passant*, and as it might naturally occur. But the incense which they gave him, the smoke of which, they knew, would turn his head in their favour, was as a *bel esprit* and a Poet. Why? Because he was sure of one excellency, and distrustful as to the other. You will easily discover every man's prevailing vanity, by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there, and you touch him to the quick. The late Sir Robert Walpole, (who was certainly an able man) was little open to flattery upon that head; for he was in no doubt himself about it; but his prevailing weakness was, to be thought to have

have a polite and happy turn to gallantry; of which he had undoubtedly less than any man living: it was his favourite and frequent subject of conversation; which proved, to those who had any penetration, that it was his prevailing weakness. And they applied to it with success.

Women have, in general, but one object, which is their beauty; upon which, scarce any flattery is too gross for them to follow. Nature has hardly formed a woman ugly enough, to be insensible to flattery upon her person; if her face is so shocking, that she must, in some degree, be conscious of it, her figure and her air, she trusts, make ample amends for it. If her figure is deformed, her face, she thinks, counterbalances it. If they are both bad, she comforts herself that she has graces; a certain manner; a *je ne sçais quoi*, still more engaging than beauty. This truth is evident, from the studied and elaborate dress of the ugliest women in the world. An undoubted, uncontested, conscious beauty, is, of all women, the least sensible of flattery upon that head; she knows it is her due, and is therefore obliged to nobody for giving it her. She must be flattered upon her understanding; which, though she may possibly not doubt of herself, yet she suspects that men may distrust.

Do not mistake me, and think that I mean to recommend to you, abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and discourage them. But there is no living

living in the world without a complaisant indulgence for people's weakneffes, and innocent, though ridiculous vanities. If a man has a mind to be thought wiser, and a woman handsomer, than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpose) to undeceive them.

There are little attentions, likewise, which are infinitely engaging, and which sensibly affect that degree of pride and self-love, which is inseparable from human nature; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example; to observe the little habits, the likings, the antipathies, and the tastes of those whom we would gain; and then take care to provide them with the one, and to secure them from the other; giving them, genteely, to understand, that you had observed they liked such a dish, or such a room; for which reason you had prepared it: or, on the contrary, that having observed they had an aversion to such a dish, a dislike to such a person, &c. you had taken care to avoid presenting them. Such attention, to such trifles, flatters self-love much more than greater things, as it makes people think themselves almost the only objects of your thoughts and care.

These

These are some of the arcana's necessary for your initiation in the great society of the world. I wish I had known them better, at your age; I have paid the price of three-and-fifty years for them, and shall not grudge it, if you reap the advantage. Adieu.

L E T T E R XCVIII.

London, October the 30th, O. S. 1747.

DEAR BOY,

I AM very well pleased with your *Itinerarium*, which you sent me from Ratisbon. It shows me that you observe and inquire as you go, which is the true end of travelling. Those who travel heedlessly from place to place, observing only their distance from each other, and attending only to their accommodation at the inn at night, set out fools, and will certainly return so. Those who only mind the rare-shows of the places which they go through, such as steeples, clocks, town-houses, &c. get so little by their travels, that they might as well stay at home. But those who observe, and enquire into the situations, the strength, the weakness, the trade, the manufactures, the government, and constitution of every place they go to; who frequent the best companies, and attend to their several manners and characters; those alone travel with advantage: and as they set out wise, return wiser.

I would

I would advise you always to get the shortest description or history of every place where you make any stay ; and such a book, however imperfect, will still suggest to you matter for enquiry ; upon which you may get better informations from the people of the place. For example ; while you are at Leipfig, get some short account (and to be sure there are many such) of the present state of that town, with regard to its magistrates, its police, its privileges, &c. and then inform yourself more minutely, upon all those heads, in conversation with the most intelligent people. Do the same thing afterwards with regard to the Electorate of Saxony : you will find a short history of it in Puffendorf's Introduction, which will give you a general idea of it, and point out to you the proper objects of a more minute inquiry. In short, be curious, attentive, inquisitive, as to every thing ; listlessness and indolence are always blameable, but, at your age, they are unpardonable. Consider how precious, and how important for all the rest of your life, are your moments for these next three or four years ; and do not lose one of them. Do not think I mean that you should study all day long ; I am far from advising or desiring it : but I desire that you would be doing something or other all day long ; and not neglect half hours and quarters of hours, which, at the year's end, amount to a great sum. For instance ; there are many short intervals in the day, between studies and pleasures : instead of sitting idle and yawning,

yawning, in those intervals, take up any book, though ever so trifling a one; even down to a jest book; it is still better than doing nothing.

Nor do I call pleasures idleness, or time lost, provided they are the pleasures of a rational being; on the contrary, a certain portion of your time, employed in those pleasures, is very usefully employed. Such are public spectacles, assemblies of good company, chearful suppers, and even balls: but then, these require attention, or else your time is quite lost.

There are a great many people, who think themselves employed all day, and who, if they were to cast up their accounts at night, would find, that they had done just nothing. They have read two or three hours, mechanically, without attending to what they read, and, consequently, without either retaining it, or reasoning upon it. From thence they saunter into company, without taking any part in it, and without observing the characters of the persons, or the subjects of the conversation; but are either thinking of some trifle, foreign to the present purpose, or, often, not thinking at all; which silly and idle suspension of thought, they would dignify with the name of *absence* and *distraction*. They go afterwards, it may be, to the play, where they gape at the company and the lights; but without minding the very thing they went to, the play.

Pray do you be as attentive to your pleasures as to your studies. In the latter, observe and reflect upon all you read; and in the former, be watchful and

attentive to all that you see and hear ; and never have it to say, as a thousand fools do, of things that were said and done before their faces, That, truly, they did not mind them, because they were thinking of something else. Why were they thinking of something else ? and, if they were, why did they come there ? The truth is, that the fools were thinking of nothing. Remember the *hoc age* : do what you are about, be that what it will ; it is either worth doing well, or not at all. Wherever you are, have (as the low, vulgar expression is) your ears and your eyes about you. Listen to every thing that is said, and see every thing that is done. Observe the looks and countenances of those who speak, which is often a surer way of discovering the truth, than from what they say. But then keep all these observations to yourself, for your own private use, and rarely communicate them to others. Observe, without being thought an observer ; for, otherwise, people will be upon their guard before you.

Consider seriously, and follow carefully, I beseech you, my dear child, the advice which from time to time I have given, and shall continue to give you ; it is at once the result of my long experience, and the effect of my tenderness for you. I can have no interest in it but yours. You are not yet capable of wishing yourself half so well as I wish you ; follow therefore, for a time at least, implicitly, advice which you cannot suspect, though possibly you may not yet see the particular advantages of it : but you will one day feel them. Adieu.

LETTER

L E T T E R XCIX.

London, November the 6th, O. S. 1747.

DEAR BOY,

THREE mails are now due from Holland, so that I have no letter from you to acknowledge: I write to you therefore, now, as usual, by way of flapper, to put you in mind of yourself. Doctor Swift, in his account of the Island of Laputa, describes some philosophers there, who were so wrapped up and absorbed in their abstruse speculations, that they would have forgotten all the common and necessary duties of life, if they had not been reminded of them by persons who flapped them, whenever they observed them continue too long in any of those learned trances. I do not, indeed, suspect you of being absorbed in abstruse speculations; but, with great submission to you, may I not suspect, that levity, inattention, and too little thinking, require a flapper, as well as too deep thinking? If my letters should happen to get to you, when you are sitting by the fire and doing nothing, or when you are gaping at the window, may they not be very proper flaps, to put you in mind, that you might employ your time much better? I knew, once, a very covetous, sordid fellow, who used frequently to say, "Take care of the pence; for the pounds will take care of themselves." This was a just and sensible reflection in a miser. I recommend to you to take care of mi-

minutes ; for hours will take care of themselves. I am very sure, that many people lose two or three hours every day, by not taking care of the minutes. Never think any portion of time, whatsoever, too short to be employed ; something or other may always be done in it.

While you are in Germany, let all your historical studies be relative to Germany : not only the general history of the Empire, as a collective body ; but of the respective Electorates, Principalities, and Towns ; and also, the genealogy of the most considerable families. A genealogy is no trifle in Germany ; and they would rather prove their two-and-thirty quarters, than two-and-thirty cardinal virtues, if there were so many. They are not of Ulysses's opinion ; who says, very truly,

— *Genus et proavos, et quæ non fecimus ipsi ;
Vix ea nostra voco.*

Good night.

L E T T E R C.

London, November the 24th, O.S. 1747.

DEAR BOY,

AS often as I write to you (and that you know is pretty often) so often I am in doubt whether it is to any purpose, and whether it is not labour and paper lost. This intirely depends upon the degree of reason and reflection which you are master of, or
think

think proper to exert. If you give yourself time to think, and have sense enough to think right, two reflections must necessarily occur to you ; the one is, that I have a great deal of experience, and that you have none ; the other is, that I am the only man living who cannot have, directly or indirectly, any interest, concerning you, but your own. From which two undeniable principles, the obvious and necessary conclusion is, that you ought, for your own sake, to attend to, and follow my advice.

If, by the application which I recommend to you, you acquire great knowledge, you alone are the gainer ; I pay for it. If you should deserve either a good or a bad character, mine will be exactly what it is now, and will neither be the better in the first case, nor the worse in the latter. You alone will be the gainer or the loser.

Whatever your pleasures may be, I neither can nor shall envy you them, as old people are sometimes suspected, by young people, to do ; and I shall only lament, if they should prove such as are unbecoming a man of honour, or below a man of sense. But you will be the real sufferer, if they are such. As therefore it is plain, that I can have no other motive than that of affection, in whatever I say to you, you ought to look upon me as your best, and, for some years to come, your only friend.

True friendship requires certain proportions of age and manners, and can never subsist where they are extremely different, except in the relations of parent and child ; where affection on one side, and

regard on the other, make up the difference. The friendship which you may contract with people of your own age, may be sincere, may be warm; but must be, for some time, reciprocally unprofitable, as there can be no experience on either side. The young leading the young, is like the blind leading the blind; "they will both fall into the ditch." The only sure guide is, he who has often gone the road which you want to go. Let me be that guide: who have gone all roads; and who can consequently point out to you the best. If you ask me why I went any of the bad roads myself? I will answer you, very truly, That it was for want of a good guide: ill example invited me one way, and a good guide was wanting, to show me a better. But if any body, capable of advising me, had taken the same pains with me, which I have taken, and will continue to take with you, I should have avoided many follies and inconveniencies, which undirected youth run me into. My father was neither desirous nor able to advise me; which is what, I hope, you cannot say of yours. You see that I make use only of the word advice; because I would much rather have the assent of your reason to my advice, than the submission of your will to my authority. This, I persuade myself, will happen, from that degree of sense which I think you have; and therefore I will go on advising, and with hopes of success.

You are now settled for some time at Leipfig: the principal object of your stay there, is the knowledge of books and sciences; which if you do not, by
attention

attention and application, make yourself master of, while you are there, you will be ignorant of them all the rest of your life; and take my word for it, a life of ignorance is not only a very contemptible, but a very tiresome one. Redouble your attention, then, to Mr. Harte, in your private studies of the *Litteræ Humaniores*, especially Greek. State your difficulties whenever you have any; and do not suppress them, either from mistaken shame, lazy indifference, or in order to have done the sooner. Do the same when you are at lectures with Professor Mascow, or any other Professor; let nothing pass till you are sure that you understand it thoroughly; and accustom yourself to write down the capital points of what you learn. When you have thus usefully employed your mornings, you may with a safe conscience divert yourself in the evenings, and make those evenings very useful too, by passing them in good company, and, by observation and attention, learning as much of the world as Leipzig can teach you. You will observe and imitate the manners of the people of the best fashion there; not that they are (it may be) the best manners in the world; but because they are the best manners of the place where you are, to which a man of sense always conforms. The nature of things (as I have often told you) is always and every where the same: but the modes of them vary, more or less, in every country; and an easy and genteel conformity to them, or rather the assuming of them at proper times and in proper places, is what parti-

cularly constitutes a man of the world, and a well-bred man.

Here is advice enough, I think, and too much, it may be, you will think, for one letter: if you follow it, you will get knowledge, character, and pleasure by it: if you do not, I only lose *operam et oleum*, which, in all events, I do not grudge you.

I send you, by a person who sets out this day for Leipfig, a small packet from your Mamma, containing some valuable things which you left behind; to which I have added, by way of New-year's gift, a very pretty tooth-pick case: and, by the way, pray take great care of your teeth, and keep them extremely clean. I have likewise sent you the Greek roots, lately translated into English from the French of the Port Royal. Inform yourself what the Port Royal is. To conclude with a quibble; I hope you will not only feed upon these Greek roots, but likewise digest them perfectly. Adieu.

L E T T E R C I.

London, December the 11th, O. S. 1747.

DEAR BOY,

THERE is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of Time. It is in every body's mouth; but in few people's practice. Every fool, who flatters away his whole time in
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nothings, utters, however, some trite common-place sentence, of which there are millions, to prove, at once, the value and the fleetness of time. The fundials, likewise, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing, daily, how necessary it is to employ it well, and how irrecoverable it is if lost. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myself, that you have that fund: that is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical essay upon the use and abuse of time; I will only give you some hints, with regard to the use of one particular period of that long time which, I hope, you have before you; I mean, the next two years. Remember then, that whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be master of while you breathe. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young, it will give us no shade when we grow old. I neither require nor expect from you, great application to books, after you are once thrown out into the great world. I know it is impossible; and it may even, in some cases, be improper: this, therefore, is your time, and your only time, for unwearied and uninterrupted application. If you should sometimes think it a little laborious, consider,

consider, that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel, the sooner you will be at your journey's end. The sooner you are qualified for your liberty, the sooner you shall have it; and your manumission will intirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promise you, upon my word, that, if you will do every thing that I would have you do, till you are eighteen, I will do every thing that you would have me do, ever afterwards.

I knew a gentleman, who was so good a manager of his time, that he would not even lose that small portion of it, which the calls of nature obliged him to pass in the necessary-house; but gradually went through all the Latin Poets, in those moments. He bought, for example, a common edition of Horace, of which he tore off gradually a couple of pages, carried them with him to that necessary place, read them first, and then sent them down as a sacrifice to Cloacina: this was so much time fairly gained; and I recommend to you to follow his example. It is better than only doing what you cannot help doing at those moments; and it will make any book, which you shall read in that manner, very present in your mind. Books of science, and of a grave sort, must be read with continuity; but there are very many, and even very useful ones, which may be read with advantage by snatches, and unconnectedly; such are all the good Latin poets, except Virgil in his *Æneid*: and such are most of the modern poets, in which

you will find many pieces worth reading, that will not take up above seven or eight minutes. Bayle's, Moreri's, and other dictionaries, are proper books to take and shut up for the little intervals of (otherwise) idle time, that every body has in the course of the day, between either their studies or their pleasures. Good night.

L E T T E R CII.

London, December the 18th, O. S. 1747.

DEAR BOY,

AS two mails are now due from Holland, I have no letters of your's or Mr. Harte's to acknowledge; so that this letter is the effect of that *scribendi cacoethes*, which my fears, my hopes, and my doubts, concerning you, give me. When I have wrote you a very long letter upon any subject, it is no sooner gone, but I think I have omitted something in it, which might be of use to you; and then I prepare the supplement for the next post: or else some new subject occurs to me; upon which, I fancy, that I can give you some informations, or point out some rules, which may be advantageous to you. This sets me to writing again, though God knows whether to any purpose or not: a few years more can only ascertain that. But, whatever my success may be, my anxiety and my care can only be the effects of that tender affection which I have for
you;

you ; and which you cannot represent to yourself greater than it really is. But do not mistake the nature of that affection, and think it of a kind that you may with impunity abuse. It is not natural affection, there being in reality no such thing ; for, if there were, some inward sentiment must necessarily and reciprocally discover the Parent to the Child, and the Child to the Parent, without any exterior indications, knowledge, or acquaintance whatsoever ; which never happened, since the creation of the world, whatever Poets, Romance or Novel writers, and such Sentiment-mongers, may be pleased to say to the contrary. Neither is my affection for you that of a mother, of which the only, or at least the chief objects, are health and life : I wish you them both, most heartily ; but, at the same time, I confess they are by no means my principal care.

My object is to have you fit to live ; which if you are not, I do not desire that you should live at all. My affection for you then is, and only will be, proportioned to your merit ; which is the only affection that one rational being ought to have for another. Hitherto I have discovered nothing wrong in your heart, or your head : on the contrary, I think I see sense in the one, and sentiments in the other. This persuasion is the only motive of my present affection ; which will either increase or diminish, according to your merit or demerit. If you have the knowledge, the honour, and the probity which you may have, the marks and warmth of my affection

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tion shall amply reward them ; but if you have them not, my averſion and indignation will riſe in the ſame proportion ; and in that caſe, remember, that I am under no further obligation, than to give you the neceſſary means of ſubſiſting. If ever we quarrel, do not expect or depend upon any weakneſs in my nature, for a reconciliation, as children frequently do, and often meet with, from ſilly parents ; I have no ſuch weakneſs about me : and, as I will never quarrel with you, but upon ſome eſſential point ; if once we quarrel, I will never forgive. But I hope and believe, that this declaration (for it is no threat) will prove unneceſſary. You are no ſtranger to the principles of virtue ; and, ſurely, whoever knows virtue, muſt love it. As for knowledge, you have already enough of it, to engage you to acquire more. The ignorant only, either deſpiſe it, or think that they have enough : thoſe who have the moſt, are always the moſt deſirous to have more, and know that the moſt they can have is, alas ! but too little.

Reconſider, from time to time, and retain the friendly advice which I ſend you. The advantage will be all your own.

LETTER

L E T T E R CIII.

London, December the 29th, O. S. 1747.

DEAR BOY,

I Have received two letters from you, of the 17th and 22d, N. S. by the last of which I find that some of mine to you must have miscarried ; for I have never been above two posts without writing to you or to Mr. Harte, and even very long letters. I have also received a letter from Mr. Harte, which gives me great satisfaction : it is full of your praises ; and he answers for you, that, in two years more, you will deserve your manumission, and be fit to go into the world, upon a footing that will do you honour, and give me pleasure.

I thank you for your offer of the new edition of *Adamus Adami*, but I do not want it, having a good edition of it at present. When you have read that, you will do well to follow it with *Pere Bougeant's Histoire du Traité de Munster*, in two volumes quarto ; which contains many important anecdotes concerning that famous treaty, that are not in *Adamus Adami*.

You tell me that your lectures upon the *Jus Publicum* will be ended at Easter ; but then I hope that Monsieur Mascow will begin them again ; for I would not have you discontinue that study one day while you are at Leipfig. I suppose that Monsieur Mascow will likewise give you lectures upon the *Instrumentum Pacis*, and upon the capitulations of the late Emperors.—Your German will go on, of course ; and I take it for granted, that your stay at Leipfig will

will make you perfect master of that language, both as to speaking and writing; for remember, that knowing any language imperfectly, is very little better than not knowing it at all: people being as unwilling to speak in a language which they do not possess thoroughly, as others are to hear them. Your thoughts are cramped, and appear to great disadvantage, in any language of which you are not perfect master. Let Modern History share part of your time, and that always accompanied with the maps of the places in question: Geography and History are very imperfect separately, and, to be useful, must be joined.

Go to the Dutchess of Courland's, as often as she and your leisure will permit. The company of women of fashion will improve your manners, though not your understanding; and that complaisance and politeness, which are so useful in men's company, can only be acquired in women's.

Remember always, what I have told you a thousand times, that all the talents in the world will want all their lustre, and some part of their use too, if they are not adorned with that easy good-breeding, that engaging manner, and those graces, which seduce and prepossess people in your favour at first sight. A proper care of your person is by no means to be neglected; always extremely clean; upon proper occasions, fine. Your carriage genteel, and your motions graceful. Take particular care of your manner and address, when you present yourself in company. Let them be respectful without mean-
ness,

ness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design.

You need not send me any more extracts of the German constitution; which, by the course of your present studies, I know you must soon be acquainted with: but I would now rather that your letters should be a sort of journal of your own life. As for instance; what company you keep, what new acquaintances you make, what your pleasures are; with your own reflections upon the whole: likewise, what Greek and Latin books you read and understand.

Adieu.

L E T T E R C I V.

January the 2d, O. S. 1748.

DEAR BOY,

I AM edified with the allotment of your time at Leipfig; which is so well employed, from morning till night, that a fool would say, you had none left for yourself; whereas, I am sure, you have sense enough to know, that such a right use of your time is having it all to yourself; nay, it is even more, for it is laying it out to immense interest; which, in a very few years, will amount to a prodigious capital.

Though twelve of your fourteen *Commensaux* may not be the liveliest people in the world, and may want (as I easily conceive they do) *le ton de la*

bonne compagnie, et les graces, which I wish you, yet pray take care not to express any contempt, or throw out any ridicule; which, I can assure you, is not more contrary to good manners than to good sense: but endeavour rather to get all the good you can out of them; and something or other is to be got out of every body. They will, at least, improve you in the German language; and, as they come from different countries, you may put them upon subjects, concerning which they must necessarily be able to give you some useful informations, let them be ever so dull or disagreeable in general: they will know something, at least, of the laws, customs, government, and considerable families of their respective countries; all which are better known than not, and consequently worth inquiring into. There is hardly any body good for every thing, and there is scarcely any body who is absolutely good for nothing. A good chymist will extract some spirit or other out of every substance; and a man of parts will, by his dexterity and management, elicit something, worth knowing, out of every Being he converses with.

As you have been introduced to the Dutcheſs of Courland, pray go there as often as ever your more necessary occupations will allow you. I am told she is extremely well-bred, and has parts. Now, though I would not recommend to you, to go into women's company in search of solid knowledge or judgment, yet it has its use in other respects; for it certainly polishes the manners, and gives *une certaine tournure*, which is very necessary in the course of the world;

and which Englishmen have generally less of than any people in the world.

I cannot say that your suppers are luxurious, but you must own they are solid; and a quart of soup, and two pounds of potatoes, will enable you to pass the night without great impatience for your breakfast next morning. One part of your supper (the potatoes) is the constant diet of my old friends and countrymen, the Irish, who are the healthiest and the strongest men that I know in Europe.

As I believe that many of my letters to you and to Mr. Harte have miscarried, as well as some of yours and his to me; particularly one of his from Leipzig, to which he refers in a subsequent one, and which I never received; I would have you, for the future, acknowledge the dates of all the letters which either of you shall receive from me; and I will do the same on my part.

That which I received by the last mail, from you, was of the 25th November, N. S. the mail before that brought me yours, of which I have forgot the date, but which enclosed one to Lady Chesterfield: she will answer it soon, and, in the mean time, thanks you for it.

My disorder was only a very great cold, of which I am entirely recovered. You shall not complain for want of accounts from Mr. Grevenkop, who will frequently write you whatever passes here, in the German language and character; which will improve you in both. Adieu.

LETTER

L E T T E R CV.

London, January the 15th, O. S. 1748.

DEAR BOY,

I Willingly accept the New-year's gift, which you promise me for next year; and the more valuable you make it, the more thankful I shall be. That depends intirely upon you; and therefore I hope to be presented, every year, with a new edition of you, more correct than the former, and considerably enlarged and amended.

Since you do not care to be an Assessor of the Imperial Chamber, and desire an establishment in England; what do you think of being Greek Professor at one of our Universities? It is a very pretty sinecure, and requires very little knowledge (much less than, I hope, you have already) of that language. If you do not approve of this, I am at a loss to know what else to propose to you; and therefore desire that you will inform me what sort of destination you propose for yourself: for it is now time to fix it, and to take our measures accordingly. Mr. Harte tells me, that you set up for a Πολιτικός ανηρ; if so, I presume it is in the view of succeeding me in my office; which I will very willingly resign to you, whenever you shall call upon me for it. But, if you intend to be the Πολιτικός, or the Βεληφορος ανηρ, there are some trifling circumstances, upon which you should previously take your resolution. The first of which is, to be fit for it; and then, in order to be so, make

yourself master of Ancient and Modern History, and Languages. To know perfectly the constitution, and form of government of every nation; the growth and the decline of ancient and modern Empires; and to trace out, and reflect upon the causes of both. To know the strength, the riches, and the commerce of every country. These little things, trifling as they may seem, are yet very necessary for a Politician to know; and which therefore, I presume, you will condescend to apply yourself to. There are some additional qualifications necessary, in the practical part of business, which may deserve some consideration in your leisure moments; such as, an absolute command of your temper, so as not to be provoked to passion, upon any account: Patience, to hear frivolous, impertinent, and unreasonable applications; with address enough to refuse, without offending: or, by your manner of granting, to double the obligation: Dexterity enough to conceal a truth, without telling a lie: Sagacity enough to read other people's countenances: and Serenity enough not to let them discover any thing by yours; a seeming frankness, with a real reserve. These are the rudiments of a Politician; the world must be your grammar.

Three mails are now due, from Holland; so that I have no letters from you to acknowledge. I therefore conclude with recommending myself to your favour and protection, when you succeed.
Yours.

LETTER

L E T T E R C V I.

London, January the 29th, O. S. 1748.

DEAR BOY,

I Find, by Mr. Harte's last letter, that many of my letters, to you and him, have been frozen up in their way to Leipfig: the thaw has, I suppose, by this time, set them at liberty, to pursue their journey to you, and you will receive a glut of them at once. Hudibras alludes, in this verse,

Like words congealed in northern air,

to a vulgar notion, that, in Greenland, words were frozen in their utterance; and that, upon a thaw, a very mixed conversation was heard in the air, of all those words set at liberty. This conversation was, I presume, too various and extensive to be much attended to: and may not that be the case of half a dozen of my long letters, when you receive them all at once? I think that I can, eventually, answer that question, thus: If you consider my letters in their true light, as conveying to you the advice of a friend, who sincerely wishes your happiness, and desires to promote your pleasures, you will both read and attend to them; but, if you consider them in their opposite, and very false light, as the dictates of a morose and sermonizing father, I am sure they will be not only unattended to, but unread. Which is the case, you can best tell me. Advice is seldom welcome; and those who want it the most, always like it the least. I hope that your want of

experience, which you must be conscious of, will convince you, that you want advice ; and that your good sense will incline you to follow it.

Tell me how you pass your leisure hours at Leipzig : I know you have not many ; and I have too good an opinion of you, to think, that, at this age, you would desire more. Have you assemblies, or public spectacles ? and of what kind are they ? Whatever they are, see them all : seeing every thing, is the only way not to admire any thing too much.

If you ever take up little tale-books, to amuse you by snatches, I will recommend two French books, which I have already mentioned ; they will entertain you, and not without some use to your mind and your manners. One is, *La maniere de bien penser dans les ouvrages d'esprit*, written by *Pere Bouhours* ; I believe, you read it once in England, with Monsieur Coderc ; but I think that you will do well to read it again, as I know of no book that will form your taste better. The other is, *L'Art de plaire dans la Conversation*, by the *Abbé de Bellegarde*, and is by no means useless, though I will not pretend to say, that the art of pleasing can be reduced to a receipt ; if it could, I am sure that receipt would be worth purchasing at any price. Good-sense, and good-nature, are the principal ingredients ; and your own observation, and the good advice of others, must give the right colour and taste to it. Adieu ! I shall always love you as you shall deserve.

LETTER

LETTER CVII.

London, February the 9th, O. S. 1748.

DEAR BOY,

YOU will receive this letter, not from a Secretary of State, but from a private man; for whom, at this time of life, quiet was as fit, and as necessary, as labour and activity are for you at your age, and for many years still to come. I resigned the seals, last Saturday, to the King; who parted with me most graciously, and (I may add, for he said so himself) with regret. As I retire from hurry to quiet, and to enjoy, at my ease, the comforts of private and social life, you will easily imagine that I have no thoughts of opposition, or meddling with business. *Otium cum dignitate* is my object. The former I now enjoy; and I hope that my conduct and character entitle me to some share of the latter. In short, I am now happy; and I found that I could not be so in my former public situation.

As I like your correspondence better than that of all the Kings, Princes, and Ministers in Europe, I shall now have leisure to carry it on more regularly. My letters to you will be written, I am sure, by me, and, I hope, read by you, with pleasure; which, I believe, seldom happens, reciprocally, to letters written from and to a Secretary's office.

Do not apprehend that my retirement from busi-

ness may be a hindrance to your advancement in it, at a proper time; on the contrary, it will promote it: for, having nothing to ask for myself, I shall have the better title to ask for you. But you have still a surer way than this of rising, and which is wholly in your own power. Make yourself necessary; which, with your natural parts, you may, by application, do. We are in general, in England, ignorant of foreign affairs; and of the interests, views, pretensions and policy of other Courts. That part of knowledge never enters into our thoughts, nor makes part of our education; for which reason, we have fewer proper subjects for foreign commissions, than any other country in Europe; and, when foreign affairs happen to be debated in Parliament, it is incredible with how much ignorance. The harvest of foreign affairs being then so great, and the labourers so few, if you make yourself master of them, you will make yourself necessary; first as a foreign, and then as a domestic Minister for that department.

I am extremely well pleased with the account you give me of the allotment of your time. Do but go on so, for two years longer, and I will ask no more of you. Your labours will be their own reward; but if you desire any other, that I can add, you may depend upon it.

I am glad that you perceive the indecency and turpitude of those of your *Commensaux*, who disgrace and foul themselves with dirty w---s and scoundrels

scoundrel gamesters. And the light in which, I am sure, you see all reasonable and decent people consider them, will be a good warning to you. Adieu.

L E T T E R CVIII.

London, February the 13th, O. S. 1748.

DEAR BOY,

YOUR last letter gave me a very satisfactory account of your manner of employing your time at Leipfig. Go on so but for two years more, and I promise you, that you will outgo all the people of your age and time. I thank you for your explication of the *Schriptsassen* and *Amptsassen*; and pray let me know the meaning of the *Landassen*. I am very willing that you should take a Saxon servant, who speaks nothing but German; which will be a sure way of keeping up your German, after you leave Germany. But then, I would neither have that man, nor him whom you have already, put out of livery; which makes them both impertinent and useless. I am sure, that as soon as you shall have taken the other servant, your present man will press extremely to be out of livery, and valet de chambre; which is as much as to say, that he will curl your hair, and shave you, but not condescend to do any thing else. I therefore advise you, never to have a servant out of livery; and, though you may not
always

always think proper to carry the servant, who dresses you, abroad in the rain and dirt, behind a coach, or before a chair; yet keep it in your power to do so, if you please, by keeping him in livery.

I have seen Monsieur and Madame Flemming, who give me a very good account of you, and of your manners; which, to tell you the plain truth, were what I doubted of the most. She told me, that you were easy, and not ashamed; which is a great deal for an Englishman, at your age.

I set out for the Bath to-morrow, for a month; only to be better than well, and to enjoy, in quiet, the liberty which I have acquired by the resignation of the seals. You shall hear from me more at large from thence; and now good night to you.

L E T T E R CIX.

Bath, February the 16th, O. S. 1748.

DEAR BOY,

THE first use that I made of my liberty, was to come hither, where I arrived yesterday. My health, though not fundamentally bad, yet, for want of proper attention of late, wanted some repairs, which these waters never fail giving it. I shall drink them a month, and return to London, there to enjoy the comforts of social life, instead of groaning under the load of business. I have given the description of the life that I propose to lead for
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the future, in this motto, which I have put up in the frieze of my library in my new house;

Nunc veterum libris, nunc somno, et inertibus horis

Ducere sollicitæ jucunda obliviam vitæ.

I must observe to you, upon this occasion, that the uninterrupted satisfaction which I expect to find in that library, will be chiefly owing to my having employed some part of my life well at your age. I wish I had employed it better, and my satisfaction would now be complete; but, however, I planted, while young, that degree of knowledge which is now my refuge and my shelter. Make your plantations still more extensive, they will more than pay you for your trouble. I do not regret the time that I passed in pleasures; they were seasonable, they were the pleasures of youth, and I enjoyed them while young. If I had not, I should probably have overvalued them now, as we are very apt to do what we do not know: but, knowing them as I do, I know their real value, and how much they are generally over-rated. Nor do I regret the time that I have passed in business, for the same reason; those who see only the outside of it, imagine that it has hidden charms, which they pant after; and nothing but acquaintance can undeceive them. I, who have been behind the scenes, both of pleasure and business, and have seen all the springs and pulleys of those decorations which astonish and dazzle the audience, retire, not only without regret, but with contentment and satisfaction. But what I do, and
ever

ever shall regret, is the time which, while young, I lost in mere idleness, and in doing nothing. This is the common effect of the inconsideracy of youth, against which I beg you will be most carefully upon your guard. The value of moments, when cast up, is immense, if well employed; if thrown away, their loss is irrecoverable. Every moment may be put to some use, and that with much more pleasure than if unemployed. Do not imagine, that, by the employment of time, I mean an uninterrupted application to serious studies. No; pleasures are, at proper times, both as necessary and as useful: they fashion and form you for the world; they teach you characters, and show you the human heart in its unguarded minutes. But then remember to make that use of them. I have known many people, from laziness of mind, go thorough both pleasure and business with equal inattention; neither enjoying the one, nor doing the other: thinking themselves men of pleasure, because they were mingled with those who were, and men of business, because they had business to do, though they did not do it. Whatever you do, do it to the purpose; do it thoroughly, not superficially. *Approfondissez*; go to the bottom of things. Any thing half done, or half known, is, in my mind, neither done nor known at all. Nay worse, for it often misleads. There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body knows some one thing, and is glad to talk upon that one thing. Seek and you will find, in this world as well as in the next.

See every thing, enquire into every thing; and you may excuse your curiosity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them; for most things depend a great deal upon the manner. As for example; *I am afraid that I am very troublesome with my questions; but nobody can inform me so well as you; or something of that kind.*

Now that you are in a Lutheran country, go to their churches, and observe the manner of their public worship; attend to their ceremonies, and inquire the meaning and intention of every one of them. And, as you will soon understand German well enough, attend to their sermons, and observe their manner of preaching. Inform yourself of their church-government; whether it resides in the Sovereign, or in Consistories and Synods. Whence arises the maintenance of their Clergy; whether from tythes, as in England, or from voluntary contributions, or from pensions from the State. Do the same thing when you are in Roman Catholic countries; go to their churches, see all their ceremonies; ask the meaning of them, get the terms explained to you. As for instance; Prime, Tierce, Sexte, Nones, Mattins, Angelus, High Mass, Vespers, Complies, &c. Inform yourself of their several religious Orders, their Founders, their Rules, their Vows, their Habits, their Revenues, &c. But when you frequent places of public worship, as I would have you go to all the different ones you meet with, remember,

remember, that, however erroneous, they are none of them objects of laughter and ridicule. Honest error is to be pitied, not ridiculed. The object of all the public worships in the world is the same; it is that great eternal Being, who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks its own the best; and I know no infallible judge, in this world, to decide which is the best. Make the same inquiries, wherever you are, concerning the revenues, the military establishment, the trade, the commerce, and the police of every country. And you would do well to keep a blank paper book, which the Germans call an *Album*; and there, instead of desiring, as they do, every fool they meet with to scribble something, write down all these things, as soon as they come to your knowledge from good authorities.

I had almost forgotten one thing, which I would recommend as an object for your curiosity and information, that is the Administration of Justice; which, as it is always carried on in open Court, you may, and I would have you go and see it, with attention and inquiry.

I have now but one anxiety left, which is, concerning you. I would have you be, what I know nobody is, perfect. As that is impossible, I would have you as near perfection as possible. I know nobody in a fairer way towards it than yourself, if you please. Never were so much pains taken for any body's education as for yours; and never had any body those opportunities

opportunities of knowledge and improvement which you have had, and still have. I hope, I wish, I doubt, and I fear alternately. This only I am sure of, that you will prove either the greatest pain, or the greatest pleasure of Yours.

L E T T E R CX.

Bath, February the 22d, O. S. 1748.

DEAR BOY,

EVERY excellency, and every virtue, has its kindred vice or weakness; and, if carried beyond certain bounds, sinks into the one or the other. Generosity often runs into Profusion, Oeconomy into Avarice, Courage into Rashness, Caution into Timidity, and so on:—inasmuch that, I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their opposite vices. Vice, in its true light, is so deformed, that it shocks us at first sight; and would hardly ever seduce us, if it did not, at first, wear the mask of some Virtue. But Virtue is, in itself, so beautiful, that it charms us at first sight; engages us more and more, upon further acquaintance; and, as with other Beauties, we think excess impossible: it is here that judgment is necessary, to moderate and direct the effects of an excellent cause. I shall apply this reasoning, at present, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cause of
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ridiculous

ridiculous and blameable effects; I mean, great Learning, which, if not accompanied with sound judgment, frequently carries us into Error, Pride, and Pedantry. As I hope you will possess that excellency in its utmost extent, and yet without its too common failings; the hints, which my experience can suggest, may probably not be useless to you.

Some learned men, proud of their knowledge, only speak to decide, and give judgment without appeal. The consequence of which is, that mankind, provoked by the insult, and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful authority in question. The more you know, the modester you should be: and (by the bye) that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful: represent, but do not pronounce; and, if you would convince others, seem open to conviction yourself.

Others, to show their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the Ancients, as something more than men, and of the Moderns as something less. They are never without a Classic or two in their pockets; they stick to the old good sense; they read none of the modern trash; and will show you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the Ancients; but still
less

less would I have you brag of an exclusive intimacy with them. Speak of the Moderns without contempt, and of the Antients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir classic in your pocket, neither show it nor mention it.

Some great Scholars, most absurdly, draw all their maxims, both for public and private life, from what they call Parallel Cases in the ancient authors; without considering, that, in the first place, there never were, since the creation of the world, two cases exactly parallel: and, in the next place, that there never was a case stated, or even known, by any Historian, with every one of its circumstances; which, however, ought to be known, in order to be reasoned from. Reason upon the case itself, and the several circumstances that attend it, and act accordingly: but not from the authority of ancient Poets or Historians. Take into your consideration, if you please, cases seemingly analogous; but take them as helps only, not as guides. We are really so prejudiced by our educations; that, as the Ancients deified their Heroes, we deify their Madmen: of which, with all due regard to antiquity, I take Leonidas and Curtius to have been two distinguished ones. And yet a solid Pedant would, in a speech in Parliament, relative to a tax of two pence in the pound, upon some commodity or other, quote those two heroes, as examples of what we ought to do, and suffer for our country. I have known these absurdities carried so far, by people of injudicious learning, that I should not be

surprised, if some of them were to propose, while we are at war with the Gauls, that a number of geese should be kept in the Tower, upon account of the infinite advantage which Rome received, *in a parallel case*, from a certain number of geese in the Capitol. This way of reasoning, and this way of speaking, will always form a poor politician, and a puerile declaimer.

There is another species of learned men, who, though less dogmatical and supercilious, are not less impertinent. These are the communicative and shining Pedants, who adorn their conversation, even with women, by happy quotations of Greek and Latin, and who have contracted such a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As *old* Homer; that *sly rogue* Horace; *Maro*, instead of Virgil; and *Naso*, instead of Ovid. These are often imitated by coxcombs, who have no learning at all; but who have got some names, and some scraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry, on one hand, or the suspicion of ignorance, on the other, abstain from learned ostentation. Speak the language of the company that you are in; speak it purely, and unlarded with any other. Never seem wiser, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not pull it out, and strike it, merely
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to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

Upon the whole, remember that learning (I mean Greek and Roman learning) is a most useful and necessary ornament, which it is shameful not to be master of; but, at the same time, most carefully avoid those errors and abuses which I have mentioned, and which too often attend it. Remember too, that great modern knowledge is still more necessary than ancient; and that you had better know perfectly the present, than the old state of Europe; though I would have you well acquainted with both.

I have this moment received your letter of the 17th, N. S. Though, I confess, there is no great variety in your present manner of life, yet materials can never be wanting for a letter; you see, you hear, or you read, something new every day; a short account of which, with your own reflections thereupon, will make out a letter very well. But, since you desire a subject, pray send me an account of the Lutheran establishment in Germany; their religious tenets, their church-government, the maintenance, authority, and titles of their Clergy.

Vittorio Siri, complete, is a very scarce and very dear book here; but I do not want it. If your own library grows too voluminous, you will not know what to do with it, when you leave Leipzig. Your best way will be, when you go away from thence, to send to England, by Hamburgh, all the books that you do not absolutely want. Yours.

L E T T E R CXI.

Bath, March the 1st, O. S. 1748.

DEAR BOY,

BY Mr. Harte's letter to Mr. Grevenkop, of the 21st February, N. S. I find, that you had been a great while without receiving any letters from me; but, by this time, I dare say, you think you have received enough, and possibly more than you have read; for I am not only a frequent, but a prolix correspondent.

Mr. Harte says, in that letter, that he looks upon Professor Mascow to be one of the ablest men in Europe, in treaty and political knowledge. I am extremely glad of it: for that is what I would have you particularly apply to, and make yourself perfect master of. The treaty part you must chiefly acquire by reading the treaties themselves, and the histories and memoirs relative to them: not but that inquiries and conversations, upon those treaties, will help you greatly, and imprint them better in your mind. In this course of reading, do not perplex yourself, at first, by the multitude of insignificant treaties which are to be found in the *Corps Diplomatique*; but stick to the material ones, which altered the state of Europe, and made a new arrangement among the great Powers: such as the treaties of Munster, Nimeguen, Ryswick, and Utrecht.

But there is one part of political knowledge, which is only to be had by inquiry and conversation;

tion; that is, the present state of every Power in Europe, with regard to the three important points of Strength, Revenue, and Commerce. You will, therefore, do well, while you are in Germany, to inform yourself carefully of the military force, the revenues, and the commerce of every Prince and State of the Empire; and to write down those informations in a little book, kept for that particular purpose. To give you a specimen of what I mean:

The Electorate of Hanover.

The revenue is about £. 500,000 a year.

The military establishment, in time of war, may be about 25,000 men; but that is the utmost.

The trade is chiefly linens, exported from Stade. There are coarse woollen manufactures for home-consumption.

The mines of Hartz produce about £. 100,000 in silver, annually.

Such informations you may very easily get, by proper inquiries, of every State in Germany, if you will but prefer useful to frivolous conversations.

There are many Princes, in Germany, who keep very few or no troops, unless upon the approach of danger, or for the sake of profit, by letting them out, for subsidies, to great Powers: in that case, you will inform yourself what number of troops they could raise, either for their own defence, or furnish to other Powers for subsidies.

There is very little trouble, and an infinite use, in acquiring this knowledge. It seems to me even to be a more entertaining subject, to talk upon, than *la pluie et le beau tems*.

Though I am sensible these things cannot be known with the utmost exactness, at least by you; yet you may, however, get so near the truth, that the difference will be very immaterial.

Pray let me know if the Roman Catholic worship is tolerated in Saxony, any where but at Court; and if public mas-houses are allowed any where else in the Electorate. Are the regular Romish Clergy allowed; and have they any convents?

Are there any military Orders in Saxony, and what? Is the White Eagle a Saxon or a Polish Order? Upon what occasion, and when was it founded? What number of Knights?

Adieu! God blefs you; and may you turn out what I wish!

L E T T E R CXII.

Bath, March the 9th, O. S. 1748.

DEAR BOY,

I Must, from time to time, remind you of what I have often recommended to you, and of what you cannot attend to too much; *sacrifice to the Graces*. The different effects of the same things, said or done, when accompanied or abandoned by them,

them, is almost inconceivable. They prepare the way to the heart; and the heart has such an influence over the understanding, that it is worth while to engage it in our interest. It is the whole of women, who are guided by nothing else; and it has so much to say, even with men, and the ablest men too, that it commonly triumphs in every struggle with the understanding. Monsieur de Rochefoucault, in his *Maxims*, says, that *l'esprit est souvent la dupe du cœur*. If he had said, instead of *souvent*, *presque toujours*, I fear he would have been nearer the truth. This being the case, aim at the heart. Intrinsic merit alone will not do: it will gain you the general esteem of all; but not the particular affection, that is the heart, of any. To engage the affection of any particular person, you must, over and above your general merit, have some particular merit to that person; by services done, or offered; by expressions of regard and esteem; by complaisance, attentions, &c. for him: and the graceful manner of doing all these things opens the way to the heart, and facilitates, or rather insures, their effects. From your own observation, reflect what a disagreeable impression an awkward address, a slovenly figure, an ungraceful manner of speaking, whether stuttering, muttering, monotony, or drawling; an unattentive behaviour, &c. make upon you, at first sight, in a stranger, and how they prejudice you against him, though, for ought you know, he may have great intrinsic sense and merit. And reflect, on the other hand, how

much the opposites of all these things prepossess you, at first sight, in favour of those who enjoy them. You wish to find all good qualities in them, and are in some degree disappointed if you do not. A thousand little things, not separately to be defined, conspire to form these Graces, this *je ne sçais quoi*, that always pleases. A pretty person, genteel motions, a proper degree of dress, an harmonious voice, something open and chearful in the countenance, but without laughing; a distinct and properly varied manner of speaking: all these things, and many others, are necessary ingredients in the composition of the pleasing *je ne sçais quoi*, which every body feels, though nobody can describe. Observe carefully, then, what displeases or pleases you, in others, and be persuaded, that, in general, the same things will please or displease them, in you. Having mentioned laughing, I must particularly warn you against it: and I could heartily wish, that you may often be seen to smile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy, at silly things; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh; they are above it: they please the mind, and give a chearfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should show themselves above. A man's

going

going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. Laughter is easily restrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. I am neither of a melancholy, nor a Cynical disposition; and am as willing, and as apt to be pleased as any body; but I am sure that, since I have had the full use of my reason, nobody has ever heard me laugh. Many people, at first from awkwardness and *mauvaise honte*, have got a very disagreeable and silly trick of laughing, whenever they speak: and I know a man of very good parts, Mr. Waller, who cannot say the commonest thing without laughing; which makes those, who do not know him, take him at first for a natural fool. This and many other very disagreeable habits, are owing to *mauvaise honte* at their first setting out in the world. They are ashamed in company, and so disconcerted that they do not know what they do, and try a thousand tricks to keep themselves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their nose, others scratch their head, others twirl their hats; in short, every awkward, ill-bred body has his trick. But the frequency does not justify the thing;

thing ; and all these vulgar habits and awkwardness, though not criminal indeed, are most carefully to be guarded against, as they are great bars in the way of the art of pleasing. Remember, that to please, is almost to prevail, or at least a necessary previous step to it. You, who have your fortune to make, should more particularly study this art. You had not, I must tell you, when you left England, *les manieres prévenantes* ; and I must confess they are not very common in England : but I hope that your good sense will make you acquire them abroad. If you desire to make yourself considerable in the world (as, if you have any spirit, you do) it must be intirely your own doing : for I may very possibly be out of the world at the time you come into it. Your own rank and fortune will not assist you ; your merit and your manners can, alone, raise you to figure and fortune. I have laid the foundations of them, by the education which I have given you ; but you must build the superstructure yourself.

I must now apply to you for some informations, which I dare say you can, and which I desire you will give me.

Can the Elector of Saxony put any of his subjects to death for high-treason, without bringing them first to their trial in some public Court of Justice ?

Can he, by his own authority, confine any subject in prison as long as he pleases, without trial ?

Can he banish any subject out of his dominions by his own authority ?

Can he lay any tax whatsoever upon his subjects, without

without the consent of the States of Saxony? and what are those States? how are they elected? what Orders do they consist of? do the Clergy make part of them? and when, and how often, do they meet?

If two subjects of the Elector's are at law, for an estate situated in the Electorate, in what court must this suit be tried; and will the decision of that court be final, or does there lie an appeal to the Imperial Chamber at Wetzlaer?

What do you call the two chief Courts, or two chief Magistrates, of civil and criminal justice?

What is the common revenue of the Electorate, one year with another?

What number of troops does the Elector now maintain? and what is the greatest number that the Electorate is able to maintain?

I do not expect to have all these questions answered at once; but you will answer them in proportion as you get the necessary and authentic informations.

You are, you see, my German Oracle; and I consult you with so much faith, that you need not, like the Oracles of old, return ambiguous answers; especially as you have this advantage over them, too, that I only consult you about past, and present, but not about what is to come.

I wish you a good Easter-fair at Leipfig. See, with attention, all the shops, drolls, tumblers, rope-dancers, and *hoc genus omne*: but inform yourself
more

more particularly of the several parts of trade there. Adieu.

L E T T E R CXIII.

London, March the 25th, O. S. 1748.

DEAR BOY,

I AM in great joy at the written and the verbal accounts which I have received lately of you. The former, from Mr. Harte; the latter, from Mr. Trevanion, who is arrived here: they conspire to convince me that you employ your time well at Leipfig. I am glad to find you consult your own interest, and your own pleasure so much; for the knowledge which you will acquire in these two years, is equally necessary for both. I am likewise particularly pleased to find, that you turn yourself to that sort of knowledge which is more peculiarly necessary for your destination: for Mr. Harte tells me you have read, with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoirs of the Cardinal de Retz will both entertain and instruct you; they relate to a very interesting period of the French History, the Ministry of Cardinal Mazarin, during the minority of Lewis XIV. The characters of all the considerable people of that time are drawn, in a short, strong, and masterly manner; and the political reflections, which are most of them printed in Italics, are the justest that ever I met with; they are

are not the laboured reflections of a systematical closet politician, who, without the least experience of business, sits at home and writes maxims ; but they are the reflections which a great and able man formed, from long experience, and practice, in great business. They are true conclusions, drawn from facts, not from speculations.

As Modern History is particularly your business, I will give you some rules to direct your study of it. It begins, properly, with Charlemagne, in the year 800. But as, in those times of ignorance, the Priests and Monks were almost the only people that could or did write, we have scarcely any histories of those times but such as they have been pleased to give us ; which are compounds of ignorance, superstition, and party zeal. So that a general notion of what is rather supposed, than really known to be, the history of the five or six following centuries, seems to be sufficient : and much time would be but ill employed in a minute attention to those legends. But reserve your utmost care, and most diligent inquiries, for the fifteenth century, and downwards. Then learning began to revive, and credible histories to be written ; Europe began to take the form, which, to some degree, it still retains ; at least the foundations of the present great Powers of Europe were then laid. Lewis the Eleventh made France, in truth, a Monarchy, or, as he used to say himself, *la mit hors de Page*. Before his time, there were independent provinces in France, as the Duchy of Brittany, &c. whose Princes tore it to pieces, and kept

kept it in constant domestic confusion. Lewis the Eleventh reduced all these petty States, by fraud, force, or marriage: for he scrupled no means to obtain his ends.

About that time, Ferdinand King of Arragon, and Isabella his wife, Queen of Castile, united the whole Spanish Monarchy; and drove the Moors out of Spain, who had till then kept possession of Granada. About that time too, the House of Austria laid the great foundations of its subsequent power; first, by the marriage of Maximilian with the Heiress of Burgundy; and then, by the marriage of his son Philip, Archduke of Austria, with Jane, the daughter of Isabella, Queen of Spain, and Heiress of that whole kingdom, and of the West Indies. By the first of these marriages, the House of Austria acquired the seventeen Provinces; and by the latter, Spain and America; all which centered in the person of Charles the Fifth, son of the above-mentioned Archduke, Philip, the son of Maximilian. It was upon account of these two marriages, that the following Latin Distich was made:

*Bella gerant alii, Tu felix Austria nube,
Nam quæ Mars aliis, dat tibi regna Venus.*

This immense power, which the Emperor Charles the Fifth found himself possessed of, gave him a desire for universal power (for people never desire all till they have gotten a great deal) and alarmed France: this sowed the seeds of that jealousy and enmity, which have flourished ever since, between those two
great

great Powers. Afterwards the House of Austria was weakened by the division made by Charles the Fifth of its dominions, between his son Philip the Second of Spain, and his brother Ferdinand; and has ever since been dwindling to the weak condition in which it now is. This is a most interesting part of the history of Europe, of which it is absolutely necessary that you should be exactly and minutely informed.

There are in the history of most countries, certain very remarkable æras, which deserve more particular inquiry and attention than the common run of history. Such is the revolt of the seventeen Provinces, in the reign of Philip the Second of Spain; which ended in forming the present Republic of the Seven United Provinces; whose independency was first allowed by Spain at the Treaty of Munster. Such was the extraordinary revolution of Portugal, in the year 1640, in favour of the present House of Braganza. Such is the famous revolution of Sweden, when Christian the Second of Denmark, who was also King of Sweden, was driven out by Gustavus Vasa. And such, also, is that memorable æra in Denmark, of 1660; when the States of that kingdom made a voluntary surrender of all their rights and liberties to the crown; and changed that free state into the most absolute Monarchy now in Europe. The *Acta Regia*, upon that occasion, are worth your perusing. These remarkable periods of Modern History deserve your particular attention, and most of them have been treated singly by good Historians, which are worth your reading. The revolutions of Sweden, and of Portugal,

Portugal, are most admirably well written, by L'Abbé de Vertot; they are short, and will not take twelve hours reading. There is another book which very well deserves your looking into, but not worth your buying at present, because it is not portable: if you can borrow, or hire it, you should; and that is, *L'Histoire des Traités de Paix*, in two volumes, folio, which make part of the *Corps Diplomatique*. You will there find a short and clear history, and the substance of every treaty made in Europe, during the last century, from the Treaty of Vervins. Three parts in four of this book are not worth your reading, as they relate to treaties of very little importance; but if you select the most considerable ones, read them with attention, and take some notes, it will be of great use to you. Attend chiefly to those in which the great Powers of Europe are the parties; such as the Treaty of the Pyrenées, between France and Spain; the Treaties of Nimeguen and Ryfwick: but, above all, the Treaty of Munster should be most circumstantially and minutely known to you, as almost every treaty made since has some reference to it. For this, Pere Bougeant is the best book you can read, as it takes in the thirty years War, which preceded that treaty. The treaty itself, which is made a perpetual law of the Empire, comes in the course of your lectures upon the *Jus Publicum Imperii*.

In order to furnish you with materials for a letter, and at the same time, to inform both you and myself of what it is right that we should know, pray answer me the following questions.

How

How many companies are there in the Saxon regiments of foot?

How many men in each company?

How many troops in the regiments of horse and dragoons; and how many men in each?

What number of commissioned and non-commissioned Officers in a company of foot, or in a troop of horse or dragoons? N. B. Non-commissioned Officers are all those below Ensigns and Cornets.

What is the daily pay of a Saxon foot soldier, dragoon, and trooper?

What are the several ranks of the *Etat Major Général*? N. B. The *Etat Major Général*, is every thing above Colonel. The Austrians have no Brigadiers, and the French have no Major Generals, in their *Etat Major*. What have the Saxons? Adieu.

L E T T E R CXIV.

London, March the 27th, O. S. 1748.

DEAR BOY,

THIS little packet will be delivered to you by one Monsieur Duval, who is going to the fair at Leipfig. He is a jeweller, originally of Geneva, but who has been settled here these eight or ten years, and a very sensible fellow: pray be very civil to him.

As I advised you, some time ago, to inform your-

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self

self of the civil and military establishments of as many of the Kingdoms and States of Europe, as you should either be in, yourself, or be able to get authentic accounts of, I send you here a little book, in which, upon the article of Hanover, I have pointed out the short method of putting down these informations, by way of helping your memory. The book being lettered, you can immediately turn to whatever article you want; and, by adding interleaves to each letter, may extend your minutes to what particulars you please. You may get such books made any where; and appropriate each, if you please, to a particular object. I have myself found great utility in this method. If I had known what to have sent you, by this opportunity, I would have done it. The French say, *Que les petits présens entretiennent l'amitié, et que les grands l'augmentent*; but I could not recollect that you wanted any thing, or at least any thing that you cannot get as well at Leipfig as here. Do but continue to deserve, and I assure you that you shall never want any thing I can give.

Do not apprehend that my being out of employment may be any prejudice to you. Many things will happen, before you can be fit for business; and, when you are fit, whatever my situation may be, it will always be in my power to help you in your first steps; afterwards, you must help yourself by your own abilities. Make yourself necessary, and, instead of soliciting, you will be solicited. The thorough knowledge of foreign affairs, the interests, the views, and the manners of the several Courts in Europe, are

not the common growth of this country. It is in your power to acquire them; you have all the means. Adieu! Yours.

L E T T E R CXV.

London, April the 1st, O. S. 1748.

DEAR BOY,

I Have not received any letter, either from you or from Mr. Harte, these three posts, which I impute wholly to accidents, between this place and Leipfig; and they are distant enough to admit of many. I always take it for granted that you are well, when I do not hear to the contrary; besides, as I have often told you, I am much more anxious about your doing well, than about your being well; and, when you do not write, I will suppose that you are doing something more useful. Your health will continue, while your temperance continues; and, at your age, nature takes sufficient care of the body, provided she is left to herself, and that intemperance on one hand, or medicines on the other, do not break in upon her. But it is by no means so with the mind, which, at your age particularly, requires great and constant care, and some physic. Every quarter of an hour, well or ill employed, will do it essential and lasting good or harm. It requires, also, a great deal of exercise, to bring it to a state of health and vigour. Observe the difference there is between minds cul-

tivated, and minds uncultivated, and you will, I am sure, think that you cannot take too much pains, nor employ too much of your time in the culture of your own. A drayman is probably born with as good organs as Milton, Locke, or Newton; but, by culture, they are much more above him than he is above his horse. Sometimes, indeed, extraordinary geniuses have broken out by the force of nature, without the assistance of education; but those instances are too rare for any body to trust to; and even they would make a much greater figure, if they had the advantage of education into the bargain. If Shakespeare's genius had been cultivated, those beauties, which we so justly admire in him, would have been undisgraced by those extravagancies, and that nonsense, with which they are frequently accompanied. People are, in general, what they are made, by education and company, from fifteen to five-and-twenty; consider well, therefore, the importance of your next eight or nine years; your whole depends upon them. I will tell you, sincerely, my hopes and my fears concerning you. I think you will be a good scholar, and that you will acquire a considerable stock of knowledge of various kinds: but I fear that you neglect what are called little, though in truth they are very material things; I mean, a gentleness of manners, an engaging address, and an insinuating behaviour: they are real and solid advantages, and none but those who do not know the world, treat them as trifles. I am told that you speak very quick, and not distinctly; this

this is a most ungraceful and disagreeable trick, which you know I have told you of a thousand times; pray attend carefully to the correction of it. An agreeable and distinct manner of speaking adds greatly to the matter; and I have known many a very good speech unregarded, upon account of the disagreeable manner in which it has been delivered, and many an indifferent one applauded, for the contrary reason. Adieu,

L E T T E R CXVI.

London, April the 15th, O. S. 1748.

DEAR BOY,

THOUGH I have no letters from you to acknowledge, since my last to you, I will not let three posts go from hence without a letter from me. My affection always prompts me to write to you, and I am encouraged to do it, by the hopes that my letters are not quite useless. You will probably receive this in the midst of the diversions of Leipfig fair; at which, Mr. Harte tells me, that you are to shine in fine clothes, among fine folks. I am very glad of it, as it is time that you should begin to be formed to the manners of the world in higher life. Courts are the best schools for that sort of learning. You are beginning now with the outside of a Court; and there is not a more gaudy one than that of Saxony. Attend to it, and make your observations upon the turn and manners of it, that you

may hereafter compare it with other Courts, which you will see. And, though you are not yet able to be informed, or to judge of the political conduct and maxims of that Court, yet you may remark the forms, the ceremonies, and the exterior state of it. At least, see every thing that you can see, and know every thing that you can know of it, by asking questions. See likewise every thing at the fair, from operas and plays, down to the Savoyards raree-shows. Every thing is worth seeing once; and the more one sees, the less one either wonders or admires.

Make my compliments to Mr. Harte, and tell him that I have just now received his letter, for which I thank him. I am called away, and my letter is therefore very much shortened. Adieu.

I am impatient to receive your answers to the many questions I have asked you,

L E T T E R CXVII.

London, April the 26th, O. S. 1748.

DEAR BOY,

I AM extremely pleased with your continuation of the History of the Reformation, which is one of those important æras that deserves your utmost attention, and of which you cannot be too minutely informed. You have, doubtless, considered the causes of that great event, and observed that disappointment and resentment had a much greater share

share in it, than a religious zeal, or an abhorrence of the errors and abuses of Popery.

Luther, an Augustin Monk, enraged that his Order, and consequently himself, had not the exclusive privilege of selling indulgences, but that the Dominicans were let into a share of that profitable but infamous trade, turns reformer, and exclaims against the abuses, the corruption, and the idolatry, of the Church of Rome; which were certainly gross enough for him to have seen long before, but which he had at least acquiesced in, till what he called the Rights, that is the Profit, of his Order came to be touched. It is true, the Church of Rome furnished him ample matter for complaint and reformation, and he laid hold of it ably. This seems to me the true cause of that great and necessary work: but whatever the cause was, the effect was good: and the Reformation spread itself by its own truth and fitness; was conscientiously received by great numbers in Germany, and other countries; and was soon afterwards mixed up with the politics of Princes: and, as it always happens in religious disputes, became the specious covering of injustice and ambition.

Under the pretence of crushing Heresy, as it was called, the House of Austria meant to extend and establish its power in the Empire: as, on the other hand, many Protestant Princes, under the pretence of extirpating idolatry, or at least of securing toleration, meant only to enlarge their own dominions or privileges. These views respectively, among the Chiefs on both sides, much more than true religious

motives, continued what were called the Religious Wars, in Germany, almost uninterruptedly, till the affairs of the two Religions were finally settled by the treaty of Munster,

Were most historical events traced up to their true causes, I fear we should not find them much more noble, nor disinterested, than Luther's disappointed avarice; and therefore I look with some contempt upon those refining and sagacious Historians, who ascribe all, even the most common events, to some deep political cause; whereas mankind is made up of inconsistencies, and no man acts invariably up to his predominant character. The wisest man sometimes acts weakly, and the weakest sometimes wisely. Our jarring passions, our variable humours, nay our greater or lesser degree of health and spirits, produce such contradictions in our conduct, that, I believe, those are the oftenest mistaken, who ascribe our actions to the most seemingly obvious motives: and I am convinced, that a light supper, a good night's sleep, and a fine morning, have sometimes made a Hero, of the same man, who by an indigestion, a restless night, and a rainy morning, would have proved a coward. Our best conjectures, therefore, as to the true springs of actions, are but very uncertain; and the actions themselves are all that we must pretend to know from History. That Cesar was murdered by twenty-three conspirators, I make no doubt; but I very much doubt, that their love of liberty, and of their country, was their sole, or even principal motive; and I dare say that, if the truth were

were known, we should find that many other motives, at least concurred, even in the great Brutus himself; such as pride, envy, personal pique, and disappointment. Nay, I cannot help carrying my Pyrrhonism still further, and extending it often to historical facts themselves, at least to most of the circumstances with which they are related; and every day's experience confirms me in this historical incredulity. Do we ever hear the most recent fact related exactly in the same way, by the several people who were at the same time eye-witnesses of it? No. One mistakes, another misrepresents; and others warp it a little to their own turn of mind, or private views. A man, who has been concerned in a transaction, will not write it fairly; and a man who has not, cannot. But notwithstanding all this uncertainty, History is not the less necessary to be known; as the best histories are taken for granted, and are the frequent subjects both of conversation and writing. Though I am convinced that Cesar's ghost never appeared to Brutus, yet I should be much ashamed to be ignorant of that fact, as related by the Historians of those times. Thus the Pagan theology is universally received as matter for writing and conversation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo, &c. as Gods, though we know that, if they ever existed at all, it was only as mere mortal men. This historical Pyrrhonism, then, proves nothing against the study and knowledge of History; which, of all other studies, is the most necessary, for a man who is to live in the world. It only points

out to us, not to be too decisive and peremptory ; and to be cautious how we draw inferences, for our own practice, from remote facts, partially or ignorantly related ; of which we can, at best, but imperfectly guess, and certainly not know the real motives. The testimonies of Ancient History must necessarily be weaker than those of Modern, as all testimony grows weaker and weaker, as it is more and more remote from us. I would therefore advise you to study Ancient History, in general, as other people do ; that is, not to be ignorant of any of those facts which are universally received, upon the faith of the best Historians ; and, whether true or false, you have them as other people have them. But Modern History, I mean particularly that of the three last centuries, is what I would have you apply to with the greatest attention and exactness. There the probability of coming at the truth is much greater, as the testimonies are much more recent ; besides, anecdotes, memoirs, and original letters, often come to the aid of Modern History. The best Memoirs that I know of are those of Cardinal de Retz, which I have once before recommended to you ; and which I advise you to read more than once, with attention. There are many political maxims in these Memoirs *, most of which are printed in Italics ; pray attend to, and remember them. I never read them, but my own experience

* The Maxims here mentioned are inserted, with a translation, at the end of the fourth volume.

confirms

confirms the truth of them. Many of them seem trifling, to people who are not used to business; but those who are, feel the truth of them.

It is time to put an end to this long, rambling letter; in which, if any one thing can be of use to you, it will more than pay the trouble I have taken to write it. Adieu! Yours.

L E T T E R CXVIII.

London, May the 10th, O. S. 1748.

DEAR BOY,

I Reckon that this letter will find you just returned from Dresden, where you have made your first court *Caravanne*. What inclination for Courts this taste of them may have given you, I cannot tell; but this I think myself sure of, from your good sense, that, in leaving Dresden, you have left dissipation too; and have resumed, at Leipfig, that application, which, if you like Courts, can alone enable you to make a good figure at them. A mere Courtier, without parts or knowledge, is the most frivolous and contemptible of all Beings; as, on the other hand, a man of parts and knowledge, who acquires the easy and noble manners of a Court, is the most perfect. It is a trite, common-place observation, that Courts are the seats of falsehood and dissimulation. That, like many, I might say most, common-place observations, is false. Falsehood
and

and diffimulation are certainly to be found at Courts; but where are they not to be found? Cottages have them, as well as Courts; only with worse manners. A couple of neighbouring farmers, in a village, will contrive and practise as many tricks, to over-reach each other at the next market, or to supplant each other in the favour of the 'Squire, as any two Courtiers can do to supplant each other in the favour of their Prince. Whatever Poets may write, or fools believe, of rural innocence and truth, and of the perfidy of Courts, this is most undoubtedly true—that Shepherds and Ministers are both men; their nature and passions the same, the modes of them only different.

Having mentioned common-place observations, I will particularly caution you against either using, believing, or approving them. They are the common topics of wittlings and coxcombs; those, who really have wit, have the utmost contempt for them, and scorn even to laugh at the pert things that those would-be wits say upon such subjects.

Religion is one of their favourite topics; it is all priest-craft; and an invention contrived and carried on by Priests, of all religions, for their own power and profit: from this absurd and false principle flow the common-place, insipid jokes and insults upon the Clergy. With these people, every Priest, of every religion, is either a public or a concealed unbeliever, drunkard, and whoremaster; whereas I conceive that Priests are extremely like other men,
and

and neither the better nor the worse for wearing a gown or a surplice; but, if they are different from other people, probably it is rather on the side of religion and morality, or at least decency, from their education and manner of life.

Another common topic for false wit, and cold raillery, is Matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The husband certainly wishes his wife at the devil, and the wife certainly cuckolds her husband. Whereas I presume that men and their wives neither love nor hate each other the more, upon account of the form of matrimony, which has been said over them. The cohabitation indeed, which is the consequence of matrimony, makes them either love or hate more, accordingly as they respectively deserve it; but that would be exactly the same, between any man and woman, who lived together without being married.

These, and many other common-place reflections upon nations, or professions, in general (which are at least as often false as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to shine in company by second-hand finery. I always put these pert jackanapeses out of countenance, by looking extremely grave, when they expect that I should laugh at their pleasantries; and by saying *well, and so*; as if they had not done, and that the sting were still to come.

This

This disconcerts them; as they have no resources in themselves, and have but one set of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them: they find proper subjects enough for either useful or lively conversations; they can be witty without satire or common-place, and serious without being dull. The frequentation of Courts, checks this petulancy of manners; the good-breeding and circumspection which are necessary, and only to be learned there, correct those pertnesses. I do not doubt but that you are improved in your manners, by the short visit which you have made at Dresden; and the other Courts, which I intend that you shall be better acquainted with, will gradually smooth you up to the highest polish. In Courts, a versatility of genius, and a softness of manners, are absolutely necessary; which some people mistake for abject flattery, and having no opinion of one's own; whereas it is only the decent and genteel manner of maintaining your own opinion, and possibly of bringing other people to it. The manner of doing things is often more important than the things themselves; and the very same thing may become either pleasing, or offensive, by the manner of saying or doing it. *Materiam superabat opus*, is often said of works of Sculpture; where, though the materials were valuable, as silver, gold, &c. the workmanship was still more so. This holds true, applied to manners; which adorn whatever knowledge or parts people may have; and

even

even make a greater impresson, upon nine in ten of mankind, than the intrinsic value of the materials. On the other hand, remember that what Horace says of good writing is justly applicable to those who would make a good figure in Courts, and distinguish themselves in the shining parts of life; *Sapere est principium et fons*. A man, who, without a good fund of knowledge and parts, adopts a Court life, makes the most ridiculous figure imaginable. He is a machine, little superior to the Court clock; and, as this points out the hours, he points out the frivolous employment of them. He is, at most, a comment upon the clock; and, according to the hours that it strikes, tells you, now it is levee, now dinner, now supper time, &c. The end which I propose by your education, and which (if you please) I shall certainly attain, is, to unite in you all the knowledge of a Scholar, with the manners of a Courtier; and to join, what is seldom joined in any of my countrymen, Books and the World. They are commonly twenty years old before they have spoken to any body above their Schoolmaster, and the Fellows of their college. If they happen to have learning, it is only Greek and Latin; but not one word of Modern History, or Modern Languages. Thus prepared, they go abroad, as they call it; but, in truth, they stay at home all that while; for being very awkward, confoundedly ashamed, and not speaking the languages, they go into no foreign company, at least none good; but
dine

dine and sup with one another only, at the tavern. Such examples, I am sure, you will not imitate, but even carefully avoid. You will always take care to keep the best company in the place where you are, which is the only use of travelling: and (by the way) the pleasures of a gentleman are only to be found in the best company; for that riot which low company, most falsely and impudently, call pleasure, is only the sensuality of a swine.

I ask hard and uninterrupted study, from you, but one year more; after that, you shall have, every day, more and more time for your amusements. A few hours each day will then be sufficient for application, and the others cannot be better employed than in the pleasures of good company. Adieu.

END OF THE FIRST VOLUME.







Chesterfield, Philip Dormer Stanhope <<of>>, / Stanhope, Eugenia /
Stanhope, Philip

Letters Written By The Late Right Honourable Philip Dormer Stanhope, Earl
Of Chesterfield, To His Son, Philip Stanhope, Esq. Late Envoy-
Extraordinary At The Court Of Dresden Together with Several Other Pieces
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Bd.: 1

London (1774)

Epist. 168 w-1

urn:nbn:de:bvb:12-bsb10402481-6